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Military Chaplains' Review

Fall 1990

Ministry to the Family

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The Recovery of the Soul in Pastoral Counseling ..... *Richard D. Thompson*
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Book Reviews

Professional Bulletin of the U.S. Army Chaplain Corps

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Military Chaplains' Review

Fall 1990

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Professional Bulletin of the US Army Chaplain Corps

Chief of Chaplains
Chaplain (MG) Matthew A. Zimmerman

US Army Chaplaincy Services Support Agency
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Introduction to the Fall Issue

The quality of family life in the military is a much debated issue, sometimes generating more heat than light because of the wide variety of experiences enjoyed (or suffered) by military families in our services. Chaplains have a primary interest in family welfare, and are often called upon by commanders to facilitate family needs. Our Chaplain Family Life Centers are popular places on most military posts, and provide a focus for compassion and concern, as well as skilled therapy. In the height of our involvement in the **Desert Shield** operation, family issues have not taken a back seat to deployment. Army leadership has a high and continuing interest in the level and quality of family support being provided during deployment. Chaplain (MG) **Matthew A. Zimmerman,** the Army's new Chief of Chaplains, speaks to the challenge of family ministry.

Also in this issue, Chaplain **Gene Mallard** tells how the Family Life Training Centers developed at Fort Riley, Kansas, and one of the recent graduates, Chaplain **Joel Cocklin** writes of his understanding of the theological underpinnings of ministry to families.

Especially of note are the sermon by Dr. **Wesley M. Eades,** and the short story by **James C. Schaap.** Chaplain **Dick Thompson** contributed immeasurably to this issue with his fine article and excellent advice as Co-editor. We will miss him as he leaves the USACSSA in December.

I apologize to you for the tardiness of our journal. This is due to funding delays resulting from the protracted negociations on the FY 91 budget.

Editor

The Challenge to the Chaplaincy

Matthew A. Zimmerman

Today we are faced with two major challenges and opportunities in our ministry to families. The first is in relation to Operation Desert Shield and the second is the mandated draw down of the forces. With these as our challenge I want to share some thoughts about family life ministry.

The family is the building block of society. How do you greet that assertion? Do you challenge me to prove it or is it so "ho hum" that you pass it by with a yawn? This assertion should divert our attention from what ever else is going on and cast us into a religious awe by the power of what it means when we claim that "the family is the building block of society." God said it, and we need to claim and proclaim it.

God said it with all the drama which the writer of Genesis could muster as he played poet for the the God-breathed Spirit within him. "It is not good for man to be alone; I will make a helper fit for him." The song of the man who was presented this new creation is the first family hymn

> This at last is bone of my bone
> and flesh of my flesh;
> she shall be called Woman,
> because she was taken out of Man.

The song turns to sacrament, "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh." Marriage and family once again make the garden spot a paradise.

It imperative that all military congregations cooperate not only with each other, but also with community groups both in and out of the military, to provide ministry programs for families. A cooperative approach to family ministry is an exercise for building strength, not a sign of weakness. When families in one congregation know and grow with those in another, they are strengthened in their faith commitment. When families in our faith communities are aware of the resource persons and the family groups in their community, the capacity of

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those families to face difficulties and resolve their problems is increased. When our faith communities offer help to other military families we spread God's love and compassion to those who are hurting.

One of my important convictions is that a family is not an end in itself. A family is a laboratory for producing future citizens for the Kingdom of God and our nation. Families nurtured on a faith in God are members of a school where they acknowledge the sovereign government of God in their lives and learn how to apply eternal truths to every dimension of life. A family of faith is on a missionary enterprise offering a witness to neighbors, schoolmates, and fellow workers through its life of faith. A family of faith does not have to be a helpless bystander observing social change, but has within it the potential for moving a community toward more compassion, more justice, and greater health. The goal of family life based on faith is not solely to create a family which functions in a healthy manner but also to help the world become a more fit place for the Spirit of God to dwell. The family is still responsible for tilling and keeping the Garden of God.

Sin has made this difficult work! Families experience success and failure. They need support and encouragement, inspiration and instruction, and the assurance of God's grace and forgiveness. Our worshiping congregations are designed to be the sanctuaries in which family members come to renew their strength and commitment in order to pursue their God-given responsibility to keep God's work alive in this less than perfect world. Ministry designed for family has an enormous potential for improving the quality of life in individual families, for enriching the life of the congregation, and for transfusing eternal values into the life patterns of others in the community.

Through programs designed to minister to the family, the quality of communication, the depth of mutual appreciation, and the healthy functioning of families can be raised dramatically. New educational methods and resources are available which enable family units to assess their own needs and take action to meet those needs. Marriage enrichment experiences, parent education programs, communication skill training courses, and resources for religious education in sexuality have been created to help us carry out effective family ministry.

Our worship together as the family of God provides a beautiful atmosphere for families to be washed in the grace of our God. We can carry to our families the great stories of the families of the scriptures. We carry in those stories the truths about what families are really like in this sinful world. Brothers kill brothers over acts of worship; promises carry us into old age only on wings of faith; promises realized by God's clock overwhelm with joy; mother and son conspire against father and brothers to steal the promise; sons rebel against fathers. The scripture reveals to us families living in a world of terrible difficulty. Yet, over the entire wretched wreckage, God is blessing the Abrahams, Isaacs, Marys, and Marthas of the world.

Preaching on family life has enormous potential for enriching the life of a local congregation. Of all our social institutions, only God's people at worship hear a word for all generations spoken to all family members. Resources for intergenerational congregational events are widely available and can help a congregation develop a sense of itself as a "family" in which the older "retired" folks are respected, youth and children heard, single persons included in the circle of caring, and family units given the community support they need to function joyfully.

Finally, a vibrant family ministry has the potential to mobilize a congregation to be an advocate for family life in the wider community. Congregations with family consciousness are prophetic voices for social changes beneficial to families throughout the community. No other institution so completely encompasses families, and no other institution is moved by a richer or more powerful vision of the human community. When a congregation takes family life seriously it will inevitably find itself concerned with the quality of life in the entire community. The strategic role of the chaplain is to help local congregations build bridges with schools, with the command, with mental health agencies, and with community volunteer groups to give voice to the concerns and needs of families. As chaplains, our family life ministry is to be the leaven that raises the consciousness of the whole community relative to the values and possibilities of family life.

The Recovery Of The Soul In Pastoral Counseling: Moral and Spiritual Implications

Richard D. Thompson

Early in my counseling experience I spent several years working with a young lady whose self-image was severely damaged as a result of a separation from her husband. Her husband had left her for another woman, and this unfortunate occurrence precipitated a series of acts that led to an acute depression. One result was that she became engaged in a casual sexual relationship. This relationship was only initiated to show her husband that she could indeed live without him, that other men were interested in her, and that she wasn't hurt by his desertion. Her behavior was designed to try and convince her husband that she was all right and not suffering any pain. However, she was suffering a great deal of pain in spite of her external appearance, and to make matters worse, she had gotten pregnant in the casual relationship. This led to an abortion, which only added more losses to the ones she had already suffered.

I learned a very important lesson from working with this woman. As I began to respond to her immediate emotional problems of loss and abandonment, other dimensions of her personality began to emerge, such as the pain she had experienced with the loss of both parents. Her mother and father were both killed in a car accident and left her and eight other brothers and sisters to be raised by an older sister who was in her late teens. Because of the severe losses suffered, I felt that the prognosis for her recovery was poor. In fact, I felt that she was too victimized by life's cruelty and the only help I thought I could give was to provide sustaining counseling that would prevent any further deterioration of her present emotional state. I felt that growth in other dimensions of her personality was remote, if not non-existent; therefore, we contracted for supportive counseling.

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As we moved forward in the counseling contract, it soon became apparent that many possibilities for growth existed; and I had suffered from the phenomenon called premature closure. I learned that it is always important to avoid circumscribing the human growth potential. To my surprise and delight, I discovered that there existed a great potential for growth within my client. As a result, the contract was changed from supportive counseling to counseling focusing on her self-image problems and ways she could improve her feelings about herself.

After a year of counseling with this client, I learned another important lesson about the human personality. I had thought that moral and spiritual issues would not be significant in her counseling; however, as she gained more confidence in herself and discovered more positive dimensions of her personality, moral and spiritual issues began to dominate the sessions. She began to raise questions concerning her mission and purpose in life. She began to talk about her real feelings about her abortion and came to the point of confessing that she felt she had taken the life of an unborn person and truly felt the need to be forgiven.

In this specific case I learned that people cannot be confined to neat categories of emotional and psychological responses. People are more than complexes, drives, anxieties, or neuroses. We have religious, spiritual, and moral concerns, and these concerns are often hidden. Moreover, these concepts emerge and become part of the counseling sessions in which we participate as counselors. Indeed, people are complex wholes, and this realization has made me more sensitive to the spiritual and religious issues that emerge in the counseling relationship.

Persons are indeed dynamic and complex, and chaplains, in doing pastoral counseling, need to develop what Charles Gerkin calls a "breadth of perspective"[1] when we are assessing someone's personality resources. More precisely, we need to examine each person from a variety of perspectives in order to produce insights into the depth, width, and height of the total personality. In addition to this, we need to broaden our therapeutic arsenal so that it complements the understanding of persons as whole beings. We have far too long been encapsulated by a scientific and technological way of looking at persons, so much so that we have almost unconsciously limited and restricted our understanding of the complexity of human beings.

More than having just a breadth of perspective, we also need a breadth of vision that includes theological and spiritual dimensions and understanding of human beings. Such a perspective would help to bring pastoral counseling closer to its roots of faith. We need to broaden our understanding of the human personality, particularly the

[1]Charles Gerkin, *Crisis Experience in Modern Life: Theory and Theology for Pastoral Care.* Nashville: Abingdon, 1979, p. 16.

spiritual and moral aspects and their implications for pastoral counseling.

This paper is divided into three areas. The first focuses on the present state of pastoral counseling and its relationship to spirituality; the second concerns the modern person's need for meaning and the inability of current symbols to provide that meaning; and the third concerns how pastoral counseling and guidance might be one of many solutions to contemporary humanity's pursuit of meaning.

The Dilemma Of Pastoral Counseling

Carl Jung pointed out that three-fourths of the persons coming to him for therapy after or during middle age came, not because of emotional concerns alone, but because of spiritual or religious concerns.[2] These concerns focused around the problems of ultimate meaning, a person's place in the universe. While the first half of one's life directly relates to meeting the expectations of society, the last half of life needs to have an underpinning that is more spiritual and inward. This observation is also made in the work of Erik Erikson, especially when he talks about the last stage of maturational development, or the stage of "ego-integration or despair."[3] Erich Fromm also supports this notion of a spiritual need in the middle-aged person, but he indicates that psychoanalysis and psychotherapy are not equipped to handle this spiritual and religious need. In this section I will briefly examine Fromm's observations concerning the art of therapy, because similar comments can be made about pastoral counseling.

According to Fromm, psychoanalysis is not equipped to deal with spiritual and religious concerns because it has abandoned its historical relationship with the psychology and philosophy of the past. Historically, psychology and philosophy were related, and their focus was on the soul, which, he theorizes, has to do with the higher powers of the human personality, such as values, love, conscience and reason. Fromm believes that this break between the past and the present came as a result of the developments in the academic world of psychology. To him academic psychology has tried to imitate the natural sciences and its experimental methodologies. With science as its orientation psychology thus declared insignificant such dimensions as conscience, values, and knowledge of good and evil. "Psychology thus became a science lacking its main subject matter, the soul." Therefore, the primary preoccupation of psychotherapy became "mechanisms, reac-

[2]Carl Jung, *Modern Man's Search for a Soul.* New York: Harcourt Brace Jovanovich, 1933, p. 229.

[3]Erick H. Erikson, *Childhood and Society,* 2nd. New York: W.W. Norton & Co., 1963, pp. 268-269.

tion formations, and instincts," and not the most significant of human qualities, the soul.[4]

Fromm's analytical appraisal of psychoanalysis also can apply to pastoral counseling. However, a distinction must be made between Fromm's concept of the soul and the Judeao-Christian concept of the soul. Fromm's concept is that of a humanistic soul having an ontological base in the structure of reality; yet this base lacks specific theological reference. It stays totally within philosophical parameters and relates to the universal values of love, responsibility and truth. The Judeao-Christian understanding utilizes Fromm's philosophical concept of the soul but transcends that to allow direct access to the ultimate source of values, creativity, truth and love; namely, God. The soul therefore has humanistic as well as transcendent-divine dimensions, and it is this latter understanding that has given pastoral counseling some difficulty.

Many chaplains in doing pastoral counseling have abandoned the soul, specifically by abandoning theological language and symbols. Many of us are guilty of the secularization and scientific reductionism of our pastoral perspectives and practices. We are often prone to ignore promptings within our clients that behavioral science terminology is inadequate to designate. When we recognize spiritual stirrings within clients many of us are reluctant to attach transcendent labels to them for fear of the implications such identification might have for our own spiritual pilgrimage. For many of us in doing our counseling dealing with the transcendent dimension of spirituality is a threat. Let's be honest: sometimes it is much easier to deal with personality growth toward wholeness and self-actualization than with the soul in relationship to the ultimate. Now I do admit that I may well be overstating the case to make a point. In fact, wholeness and self-actualization are a part of the larger process of spirituality. My concern is about a scientific form of conceptualizing that dismisses the spiritual dimension of reality and yet is called "Pastoral Counseling."

Gerald May, M.D., the director for spiritual guidance at the Shalem Institute in Washington, D.C. sees that much of pastoral counseling negates the concepts of soul and spirituality. He is troubled that pastoral counselors may be frightened that spirituality may have very deep implications for their self-image that they are not ready to handle. He says:

> "My experience has led me even further to believe in the deep threat that spirituality poses to one's image of one' self. And I am forced to think that this is still the primary motivation behind the reluctance of many pastoral counselors to discuss spiritual issues openly with clients."

He continues:

[4]Erich Fromm, *Psychoanalysis and Religion.* New Haven: Yale University Press, 1972, p. 5,

> "It's hard enough when one is devoting one's self to work on psychological and interpersonal problems. But it becomes far more difficult when spiritual issues are confronted. Thus it remains true that the clergy, who are the recipients of such terribly heavy spiritual expectation, have the hardest time in confronting the raw energy of human spirituality in the counseling situation."[5]

Dr. May is here referring to transference problems encountered in therapy, which are extremely difficult to confront when accompanied by spiritual expectations. But it is crucial to confront spiritual transference especially in reference to the concept of idolatry. Spiritual transference means to place a limited human object at the core of one's life and expect divine results from them. When the chaplain is the object of expectation this is a very difficult form of transference to confront. But when the chaplain allows the development of his or her own spirituality and explores in depth his or her own spiritual needs and expectation of others, the confrontation becomes easier. Because we do so much pastoral counseling, it is very important that we embark upon our own spiritual journeys, so we can become guides leading others where we have traveled. We have to care for our own spiritual needs, so that as we encounter others less mature in the journey, we can help them find ways and sources to meet their deepest need. It is extremely difficult to help people go where we are hesitant to travel.

It is time to end our romance with scientific models of therapy so we can develop a sensitivity to genuine and authentic religious and spiritual hungers that confront the lives of our people. Even more, we must overcome our own fear of fundamentalism and the "magical" religious orientations that typify many of our backgrounds and prevent our relating to the spiritual needs of others. As the force draws down, more and more people will be seeking us out, searching for genuine religious solutions to emotional and spiritual problems. I am greatly concerned whether we will be able to respond to these concerns.

Studies are now appearing that indicate that spiritual experiences, whether labeled religious, transcendent, or humanistic, are a large part of the experience of Americans.[6] This has led Dr. Archie Smith, a pastoral counselor and professor on the faculty of the Pacific School of Religion, to say that spirituality "is common to all living beings and exists as a relationship concept with other dimensions of the personality."[7] If we accept this statement as true or plausible then this generalized conclusion has profound implications for those of us who are doing pastoral counseling. For chaplains, our task, both religiously

[5]Gerald G. May, "The Psychodynamics of Spirituality: A Follow-Up," in *The Journal of Pastoral Care,* 31 June, 1977, pp. 84-85.

[6]See Linda Bourque, "Social Correlations of Transcendental Experiences." Ann Arbor: University Microfilms International, 1986. See also Alister Hardy, *The Spiritual Nature of Man.* Oxford: Clarendon Press, 1979.

[7]Archie Smith, Jr. "The Meaning of Spirituality: in the Preparation for Life: An Empirical Approach," *Encounter,* Spring, 1979.

and professionally, is to relate to the whole person; this means issues related to spiritual and moral concerns not just emotional concerns. Even if we accept the transcendent labels we must still go as far as Erich Fromm has gone. Indeed there are strivings within the human breast that push us far beyond social and psychological prescriptions, and we must be sensitive to them.

The Social Dilemma

The dilemma of pastoral counseling and psychotherapy has roots in wider society and in historical developments that extend beyond academic psychology. Exploration of our socio-historical context will lay the groundwork for outlining the task of pastoral counseling in the rest of this century and for many years to come. This analysis will lift up the central psychological and spiritual needs that people will manifest and that will be of paramount importance in the immediate future.

Ernest Becker, in the *Denial of Death,* makes a major critique of psychotherapy, and his examination links the crisis of psychotherapy, with the crisis of society. He points out that the failure of psychotherapy is that it has not taken into consideration that neurosis and psychosis are a cultural response to the collapse of cultural symbols.[8] Cultural symbols are the fundamental building blocks of universes of meanings. Adequate symbols are needed for people to develop a meaningful philosophy of life, to struggle with ultimate meaning, to link present values with past values, and to assist people in identity formation. Here *symbol* refers to forms that point to concrete values or meanings that give human behavior significance. The significance of symbols can be envisioned in Jung's understanding of the symbol (as summarized by Ira Progoff). "If a culture fails to maintain psychologically effective symbols, its individuals withdraw from social areas of life and turn into themselves in search of new meaning."[9]

There is a relationship between personality development and social symbols. Symbols are the result of social interaction and interpretive processes that are formed, sustained, and transformed to give the world meaning.[10] Customs and traditions are often the custodians of symbols, and when these are changed substantially, there is a corresponding change in personality development. Symbols, as part of the tradition, help provide the context and avenues for discovery of new meaning, but when the established mechanism that provides the context and continuity for creative meaning is destroyed, personality development becomes more difficult. Personality growth requires a

[8]Ernest Becker, *The Denial of Death.* New York: The Free Press, 1973, pp. 176-207.

[9]Ira Progoff, *Jung's Psychology and Its Social Meaning.* Garden City New York: Anchor Books, 1973, p. 199. See also Jung, *Modern Man in Search of Soul,* p. 215.

[10]Herbert Blumer, *Symbolic Interactionism: Perspective and Method.* Englewood Cliffs, New Jersey: Prentice-Hall, 1969, p. 12.

stable cultural value system, and when this system does not exist, the individual must find ingenious ways to create one. Without custom, tradition, and values, a personality loses it social continuity.

The loss of the soul-concept in pastoral counseling and psychotherapy has to be viewed in the context of the collapse of cultural symbols. Sociologists like Peter Berger point out that the collapse of enduring symbols is the result of the impact of technological development upon society. The result has been secularism and privatism. These two concepts need some elaboration.

Technological culture is characterized by rational, scientific symbols based upon experimentation, reason, observation, objectivity, and facts. In addition to scientific assumptions, technological symbols have replaced religious symbols in helping persons to find ways to derive meaning from the complexities of life, such as the problem of suffering and evil. In some quarters, experimental scientism has taken over the role of religion and has brought with it an expectation that death and suffering can be overcome by science. One negative result of this scientism is that many of the traditional ways for understanding the universe and our place in it have been undermined. Many religious symbols have been replaced as a result of the emergence of technology, and the transcendent dimension has been removed from cultural symbolic systems. This process of removing transcendent and religious symbols from the societal meaning system is called *secularization.*

When the sacred was removed from cultural symbolism, the soul, as that dimension that related people to God, became unimportant. In fact, many people tried to bury God once and for all. However, our need for a transcendent symbol system did not die. It was either denied or projected onto a newfound belief in the power of science and the human potential for unlimited achievement.

Accompanying secularism has been the denial of the spiritual dimension as well as the soul dimension. Peter Berger points out that the repression of the transcendent has been socially and culturally institutionalized to the point where any reference to the transcendent is censored, ignored, and abandoned.[11] According to Gerald May, technological symbols are characterized by a spiritual Victorianism, in which the spiritual and soul needs of persons have been repressed, much as the sexual need had been in the Victorian period of history which formed the background of Freud's psychology.[12]

In this environment of spiritual repression and secularity, a great deal of responsibility has been placed on individuals to create their own symbols and meaning. The need for values—to help give meaning to life and to help people find their place in the cosmos and to live in spite of suffering, pain and death—has not disappeared. This

[11]Peter Berger, *Facing Up To Modernity.* New York: Basic Books, 1977, pp. 70-80.
[12]May, "The Psychodynamics of Spirituality," p. 87.

need has been denied or projected to scientific symbols, and when this proved inadequate, individuals have turned to private and inward means to find meaning. This turning inward is called *privatism* by sociologists, and is characterized by a consumer attitude: one selects one's own value orientation from a variety of competing values.[13] This puts a lot of responsibility on the individual, a responsibility cultural symbols formerly had.

People today have discovered their own spiritual needs and the inability of a scientific world-view to meet these needs. This observation has been confirmed by people like Gerald May, Erich Fromm, Carl Jung, Peter Berger, and Ernest Becker. Gerald May points out that it is easy to understand the current emphasis on spirituality when there have been many years of repression. Ernest Becker says that the need for transcendent symbols, including concepts like the soul, goes underground in a scientific culture; only to appear later as an energized need seeking insatiably for satisfying objects. Indeed, culture has failed, and so has pastoral counseling, in helping people meet their spiritual needs. As Archie Smith has stated, spirituality and the need for transcendent realities are common to all of us, and people are looking for adequate symbols to meet and express these needs. Symbols, which can be defined not only as reactions of social interaction, but also as vehicles of meaning in the structure of reality, will become a major concern of pastoral counseling in the future.

The major need confronting all of us as chaplains and pastoral counselors in the remainder of this century will be the need of individuals for a symbolic universe capable of helping them make sense of this universe characterized by suffering, injustice, and death. In the words of Ernest Becker, "We need the boldest creative myths, not only to urge men on but also and perhaps especially to help men see the reality of their condition."[14]

Pastoral Counseling: Today And Tomorrow

In the current climate of cultural value flux and the loss of enduring values, what is the role of pastoral counseling? The thesis of this section is that pastoral counseling has a crucial role to play in helping people develop value perspectives, as well as in helping them develop their spiritual lives.

The moral role of pastoral care has been highlighted by Don S. Browning in *The Moral Context of Pastoral Care.* which deals with the present socio-cultural situation. He examines the tremendous impact that modernism has had on our daily living, especially with regard to pluralism and competing values. He points out that the impact has been negative, and that the real need in today's society is to help people

[13]See Thomas Luckmann, *The Invisible Religion.* New York: The Macmillan Co., 1970, p. 98.

[14]Becker, *The Denial of Death,* p. 280.

develop meaningful value systems that will inform all dimensions of life. He further believes that pastoral care and counseling have reflected the confusion of values that has existed at the wider cultural level; and because of this, it is not in a position to influence many people who are searching and reaching out for self-control and self-transcendence. He argues that pastoral care and counseling have abandoned moral guidance in a time when there needs to be clarification of normative values in people's lives. In response to this neglect of moral values in pastoral counseling, his solution is the reclamation by pastoral care in the socioethical context of Pharisaic Judaism. This tradition is characterized by practical moral rationality built on an interpretation and implementation of convenantal law. Thus, taking its lead from practical moral rationality, pastoral care should create a moral context for inquiry into moral questions that affect the lives of counselees. Browning's approach is not the imposition of old Hebrew convenantal law on contemporary life; it is the creation of an atmosphere within the church where people can actually develop the moral dimensions of their lives.

While Browning's thesis is fascinating and points to the moral task of pastoral care, it neglects the important roles that psychotherapeutic models of pastoral counseling can play in the modern era. The real question is: What role does contemporary pastoral counseling play in the moral and spiritual quest of humanity? Browning's model attempts to respond to this question by introducing pastoral guidance. However, if we confine ourselves to his model alone, we might miss the tremendous resources inherent in the human personality for value formation, and the role that pastoral counseling has in tapping this moral and spiritual reservoir within all of us. While it has been pointed out that people will turn inward for meaning when cultural symbols fail, this is not all bad; in fact, it may point to a more fundamental process that originally gave rise to values.

This idea takes a point of view similar to that of Erich Fromm. For him, the cure of souls involves the "Optimal development of a person's individuality."[15] Foundational to Fromm's view of the cure of souls is his belief that there are immutable laws inherent in the human personality that are operative in all humans, regardless of culture, and these laws are part of the structure of reality. Therefore, as people achieve self-actualization, they will grow and mature in truth and integrity. In actualizing themselves, they are fulfilling a potential that already existed within themselves and within the structure of reality. Not only does one's integrity increase in self-actualization, one grows in one's ability to love and to take responsibility for oneself. Thus, to become self-actualized is to develop the moral and spiritual potential that is already inherent within oneself.

[15]Erich Fromm, *Psychoanalysis and Religion.* New Haven: Yale University Press, 1972, p. 98.

In Fromm's way of thinking, the current moral and spiritual dilemma can be solved by turning inward. However, this turning inward must not be misunderstood as narcissistic disengagement and withdrawal from participation in social reality and relationships. Rather, it is an inward movement to find truth, justice, love, and an object of devotion, all of which have their roots in the unconscious.[16] When one turns inward, one encounters not only one's own socialized history, memories, and forgotten experiences, but also one's inherent potentialities that have an objective reality beyond the person. Thus, the unconscious is a reservoir of the highest and best that is available to humankind.

In order to help clarify Fromm's position on the inward journey and to make his argument a little more convincing, I will refer to the works of Carl Jung. In fact, Fromm draws upon Jung's understanding of the collective unconscious for his own definition of the unconscious. For Jung, the collective unconscious goes far beyond Freud's notion of the unconscious as a reservoir of instincts pushing for immediate gratification. The collective unconscious is, rather, a reservoir of the social, racial, psychological, and ontological history of humankind. It contains moral and spiritual solutions to problems, solutions humankind has developed and used since time began. The unconscious solutions address ultimate theological issues such as good, evil, suffering, injustice, and the paradoxes and contradictions of life. More than this, the collective unconscious is a vehicle through which people can find ways to be united with the cosmos and the ground of being. To turn inward, then, is to encounter more than one's own limited self.

Crucial to the discussion here, is the notion that societal values that were once alive and thriving become part of an unconscious reservoir, which becomes an everlasting present resource. Values have continuity and are active at the depths of the human psyche.[17] They exist whether civilizations rise or wane. They persist as part of the collective unconscious, waiting to be discovered, reexamined, and reappropriated within the individual's life.

Jung and Fromm's thinking has implications for pastoral counseling. The first implication is that pastoral counseling can develop a broader perspective for dealing with moral and spiritual issues. In fact, from this perspective, every counseling hour has the potential for dealing with moral and spiritual issues. This conclusion is based upon an understanding of people as whole persons, whose emotional, spiritual, and moral dimensions are difficult to separate. Yet the implicit spiritual issues need to be made more explicit in a society whose traditional conveyers of values are breaking up. In the past, traditional vehicles of values and an unquestioned significance underlying them, and did not need to be made explicit by the individual to have their

[16]Ibid., p. 3

[17]Progoff, *Jung's Psychology*, p. 15.

impact.[18] However, the implicit models of conduct and interpretive schemes working in culture to help guide persons are no longer as binding as they once were; therefore, externalization, or making explicit the values that emerge from the unconscious realm, is very important today. The oral guidance from within, based on insight from the unconscious, needs to become more conscious and rational to replace the void left by tradition.

The second implication of this thinking is that pastoral guidance and spiritual counseling and direction take on a new meaning. Throughout its history, pastoral care has attempted to help people make confident choices between alternative courses of action. This had been done in two characteristic ways; through inductive and educative guidance.[19] According to Clebsch and Jaekle, inductive guidance ought to help people make choices based upon a priority set of principles, while educative guiding focused on helping decision-making by drawing upon hidden values in the person. The soul perspective here has helped us recognize that inductive and educative guidance are not as distinct as their definitions imply. Moving inward to a universal reservoir of value exposes the person to values that were at one point external to the person. Values, whether internal or external, are part of a larger unity. Therefore moving inward, which is necessitated by the times we live in, has an inductive dimension to it. The pastoral guide helps the person to base a decision on inherent values within rather than basing it on an external value system. The underlying assumption is that value systems, whether internal or external, have the same source.

Spiritual counseling, like moral guidance, is gaining prominence in our culture today. The same issue exists between spiritual guidance and direction as exists between inductive and educative guidance. According to Gerald May, a spiritual counselor helps people talk about, explore, and clarify their spiritual needs and experiences.[20] On the other hand, the spiritual director, like the inductive spiritual guide, helps people develop methods of responding to their spiritual needs by teaching specific methods of praying and of deriving greater spiritual meaning by drawing upon tradition. Here again, the distinction between the spiritual counselor and the spiritual director is hard to make when one recognizes that the same resources available to tradition and within the depths of the person have the same source, which is a universal reservoir having an independent existence, apart from the person and the tradition that conveys it. Pastoral counselors do not have to feel that they are abandoning the moral and value dimensions of persons' lives when they practice their art. Rather, they need to recognize what they are doing within the broader perspective outlined

[18]Luckmann, *The Invisible Religion,* p. 70.

[19]William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective.* New York: Jason Aronson, 1975.

[20]May, "The Psychodynamics of Spirituality," p. 88.

here; as well as take cognizance of the traditions and the reservoirs of potential common meaning that lie at the base of human experience are available for renewal.

Pastoral counseling is in the process of rediscovering the soul. Through gaining a breadth of perspective as presented here, one can see that it is very difficult to separate the emotional and spiritual dimensions in counseling. To recognize that soul issues have a legitimate place in the counseling process is to help pastoral counseling achieve its unique identity.

Integration of Theology and Counseling

Joel W. Cocklin

One of the distinguishable features of a specific profession is its unique vocabulary. Even though the language of theology and the language of psychology are often uniquely different, in practice there are more similarities than differences. This is evident simply by definition. Granger Westberg, in his book, *Minister and Doctor Meet,* defines theology as the study of God and psychology as the study of the soul. He goes on to say that psychology is as much a part of theology as eschatology, soteriology, or Christology. I agree with Westberg. Since psychology has developed as a separate discipline, theologians have treaded lightly or not at all in the study of psychology. This is unfortunate since the two go hand-in-glove.

As I approach this paper on integrating my theology and my approach to counseling, there is a sense of old friends meeting. Since the days of being an undergraduate majoring in clinical psychology, knowing the next step was seminary, I believe I have been integrating the two disciplines. However, since that began twenty-five years ago, I have never been asked, until now, to write about it.

View of Human Nature

When integrating theology and therapy, it seems logical to start with one's beliefs about human nature. I believe God cares deeply for human beings and communities. This care is grounded in His unconditional love for all people. The appropriate response to this comprehensive, unconditional love is not only a personal commitment (individual salvation) but also a commitment to transform society. My particular denomination, the Churches of God, General Conference, states it this way.

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> Humanity was created as a "good" creature in a "good" creation. God gave human beings dominion over the world (Genesis 1:26-30), need for fellowship with other human persons (Genesis 2:16), sexuality (Genesis 1:27-28, 2:21-25), and freedom to make their own decisions (Genesis 2:15-17). God was pleased with the human creatures he had created and pronounced the world "very good" (Genesis 1:31). Thus, the Bible had a high view of the human race as it was created by God (Psalm 8).
>
> (Churches of God, General Conference, *We Believe*, 1986:9)

The original goodness of creation was shattered by humanity's free choice to live apart from God. This desire to live apart from God is the essence of sin, a violation of a trust. Adam and Eve chose to disobey God because of the promise they would be "as gods, knowing good and evil" (Genesis 3:56). They wanted to become their own creator, to become God. St. Paul says that the source of every human corruption is that humankind "exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator . . . " (Romans 1:25)

God's original design was to have humankind live at peace and oneness with Him and each other. This state of existence was called "paradise." For Adam and Eve, their decision resulted in alienation from God, from each other, and from the earth they ruled. The scriptures teach that every person shares in that decision. For me, it is not a matter of original sin, in the sense of being born as a result of human intercourse, but that we are born into a sin-prone world. We find ourselves in a world that is prone to live outside of "paradise." The way to recapture the closest original design God had in mind is to acknowledge and accept the incarnation of Himself. Jesus Christ, as the incarnation, is the advocate, the meditator, the one spanning the gap between God and humans.

However, people are free to live, think, and act according to their own wills. We are not puppets on strings with God as the cosmic puppeteer. Just as with Adam and Eve, God has placed within each of us the free moral agency to make a choice. As with Joshua, so for me, it becomes a matter of daily choosing (Joshua 24:15)

People are basically good, having been created in the image of God; but, as demonstrated by Adam and Eve, there is the tendency to choose to live apart from God. That choice, however, is not without cost. Genesis 3 points out both a physical and emotional price for choosing to live outside of "paradise." That price is best described as pain. As a counselor, I see people only willing to change if their intrapersonal or interpersonal relationships are causing enough pain that they want relief. Some people complain about the amount of pain within themselves or relationships and even go through the motions of therapy but have no intentions of changing. They can tolerate the existing level of pain and rather enjoy the attention or results it brings. There appears to be a pain threshold level at which a person is willing

to live. That threshold differs for each person. All of us are capable of living in a certain amount of pain caused by being separated from God and/or others. It is only when the pain goes beyond its threshold that a person is receptive to change. However, even though a person has traveled beyond their pain threshold, there is still the matter of free will in choosing to change.

Key elements in the willingness to change involve the person's thoughts and feelings. I have found the works of Albert Ellis and Robert Harper (1978) and Maxie Maultsby and Allie Hendricks (1974) to be extremely insightful in understanding this phenomenon. Basically, this ABC model states that the beliefs or thoughts one chooses about a certain event produces the person's feelings, which in turn result in some type of action. Let's say a couple frequently argues about the husband coming home late from work (A). What the wife chooses to believe (B) about his lateness directly impacts on the way she feels about the event and about her husband. Those feelings then result in actions or consequences (C).

Thoughts always produce feelings and feelings always influence our actions. The wife could choose to tell herself (self-talk) that her husband is not actually working late at all, but he is seeing someone else. If that is what she chooses to believe, that will affect her feelings about her husband, her marriage and even her view of the world. That will definitely impact on how she acts and how she reacts towards her husband. She may not choose to change her belief about his lateness because the pain it is causing in the relationship is not great enough. She continues to reinforce her belief even when there is no evidence that he is with another female. As a matter of fact, she may enjoy "being in pain" by believing her husband is being unfaithful because it gives her power to control the relationship, so why change? If the wife's self-talk included such beliefs as: my husband is a conscientious worker, he is trying to get ahead so he will be able to provide more for the children and me, or he has no say in how late he works, then the feelings of rejection, betrayal, suspicion, hurt, anger, etc. would not be there but, of course, neither would the sense of control. So in reality, the wife's pain is not great enough to affect change, and she will most likely choose not to get better. The couple will continue to wonder, "Why do we argue all the time?"

I truly believe a person can change anything within themselves that they choose to change. The one exception to that would be organic dysfunctions. As I have discussed above, the one requirement is that the person who is desirous of change has exceeded their pain threshold and chooses to do something about it. It should be noted, also, that the only thing a person cannot change is another person. This includes the counselor not being able to change the client. When a person allows him or herself to be changed by another they cease to be in control of themselves and are easily influenced by others.

Purpose of Pastoral Counseling

So then, if the person is responsible for his or her own changes, why bother to go to a clergyperson for counseling? Paul Pruyser (1976) contends that it is because pastors have for ages been regarded as experts in a special way of looking at people, their place in nature and society, and their role as creature. He states that the " . . . ultimate motive driving persons to pastors rather than other helpers and caretakers is a realization of their own creatureliness, and a desire to be regarded in that special dimension of their humanity" (Pruyser, 1976: 87).

For me, the purpose of pastoral counseling is to acknowledge the "creatureliness" of each human being in relationship to the creator-God. The uniqueness a clergyperson brings to the counseling session is the concept that from the very beginning God's desire was for all persons and society to live with Him in a sense of dependent harmony. Leslie D. Weatherhead (1972) contends that it is the will of God that every person have the most fulfilling, satisfying, enriching, meaningful life possible. Weatherhead boldly affirms that not all that happens in the lives of people is within the will of God. This is attributed to the free moral agency of people and a source of evil Jesus spoke about being set loose in our world. My goal of pastoral counseling then is to create a safe atmosphere in which people can explore the options they have of living the most fulfilling, satisfying, enriching, meaningful life they are willing to obtain. The only restrictions are the ones they place on themselves. God wants only good gifts for His children.

Therefore, it becomes extremely essential for the client/s to clearly define their own counseling goals. What is it they want to happen in counseling? What time frame have they set in which to achieve those goals? What will they do if they don't reach their goals within the time frame?

My goal of pastoral counseling is purposely big because I happen to believe that God is big. Just as clients are the ones who restrict their own healing, so we humans restrict God by keeping Him too small. In eighteen years of ordination, I have never had a client come to me with a goal that I was not willing to deal with seriously. Again, I see the will of God broad enough to do this. As a counselor it becomes imperative to differentiate between the person and the person's behavior. In traditional theology, that would be expressed as separating the sinner from the sin. I don't have to agree with my client's behavior to accept him or her as a creature of God. My working with them doesn't condone their actions; it only approves of them as persons. St. Paul's admonition to be all things to all people for the sake of the gospel best describes my role in counseling. If I need to confront, I will do that. If I need to be affirming and supporting, I will do that.

The Role of Pastoral Counselor and Client

I see myself as a coach, in therapy terms and a shepherd, in theological terms. I am one who gives direction and a sense of structure, but one who does not play the game for the players. I am one who protects and provides opportunities for growth, but I do not take the position of the sheep. The expert on someone's problem is the person him or herself because they know it better than anyone else. As a coach, I need to have a knowledge of the game, but I do not do the work for the players. In other words, I need to have a good working knowledge of counseling dynamics; but when I work harder at resolving the problem than the clients, then something is wrong. They have to own the problem and take full responsibility for any success or failure.

It is important to the client that the counselor has a good knowledge of the counseling as well as theology. If a medical doctor identified a faulty part of your body as a "thing-a-majig," you would naturally question how qualified he was to treat you. I believe a pastoral counselor should present him or herself as a professional, competent to coach or shepherd a person through difficulties. Caution should be taken not to overdo the "expert role"; that can be as disturbing as the "dumb role."

My role is also to be a fellow human being. What is important to me, as a human being, is that I be respected. Counselees may not like me; that's okay. but I do expect to be respected, provided I do not betray that respect.

From the beginning of each therapy session, I view myself in a leadership position. Theoretically, all of us, clients and counselor, are there with the same goals. The client's presence indicates they want help, and they have come to me as a cross-wearing counselor. I need to enter their system in order to better understand exactly where is the discomfort, the stress, the pain; though the clients and I will sometimes have a different understanding of the pain's location, what has caused it, and the healing process.

Families or couples most often come to counseling manifesting two phenomenons. There is usually an "identified patient" whom the other members see as the problem. In reality, that person is only the symptom bearer. And secondly, there are family rules which define the relationship and interactions of family members with one another. As a counselor attempting to join the family system, I realize any challenge to those rules will be countered automatically.

Approach To Assessment

Entering the system begins with learning as much as I reasonably can about the history of each of the persons. This may include a multigenerational genogram. Even more important than the history gathering is the use of self. As I have already stated, I see my role as that of a coach. To join a system as a coach, I need to watch how the family

"dances" together. That is to say, it's important to see the interworkings of the system. I need to see how they express anger, joy, frustration; not just how they talk about them. That makes it even more imperative that I remain in control of the session.

Minuchin and Fishman (1981: 31) state that "joining a family is more an attitude than a technique, and it is the umbrella under which all therapeutic transactions occur." Joining a system is more than supporting that system. It is showing the family that you have resonating chords that are on the human frequency. You are building common ground with the family, but at the same time you are free to challenge the family members when appropriate.

My attitudinal repertory enables me to be in a better position to diagnose the system. Key for me in diagnosing is to ask basic questions as: where is the pain, what are its perceived causes, and what are the real causes for it being there? To help me make these determinations, I focus on several dynamics. 1.) Authority—Who is really in charge? Who has the power and control? To whom has the power been relegated or delegated? 2.) Role definition—What does the distribution of responsibility look like? Who does or doesn't need structure? In transactional analysis terms, who is operating as adult, parent, or child? 3.) Energy expenditure—Where does each member spend his or her energy in the system? How much energy do they have left to give to the relationship? 4.) Communications—Who talks to whom? Do the members talk directly to each other, or through others? Is there a sense of being heard when spoken to? Is there a time budgeted for purposeful communications? 5.) Economic conditions—Are economics a stressor? How are major purchases decided upon? Does one person control the purse strings?

These may not be all inclusive, but I have found this simple diagnostic tool to be extremely helpful. I share my diagnosis with the clients and recommend a therapy map in keeping with their counseling expectations. I believe it is beneficial to intervene at the place the clients identify as the greatest pain. The greatest pain will occupy their attention and if not addressed first, all other attempts will be counterproductive. If where they hurt the most is not dealt with first, they will often sabotage the therapy as an attempt to get back to the more severe discomfort. Being in a leadership position, it is my job to keep the clients focused on the pain until closure. Then the process is repeated with the next greatest area of pain.

Theory of Behavior

Pain is not healthy. The medical profession has long defined pain as the body's way of telling the person something is not right. So it would follow that to live in pain is not healthy. Emotional pain is also unhealthy when left untreated. At the source of emotional pain is usually some form of intrapersonal or interpersonal behavior.

Where do behaviors come from? I happen to belong to the school of thought that says most human behavior is learned. I was quite surprised when the nurse came in my wife's room the first time she was to feed our newborn and announced she was there to teach the baby how to suck. We learn behavior based on what is reinforced and what is not. The theory of transactional analysis would say our tape recorders are constantly recording learning experiences, and when we need to respond to a certain situation we rewind the tapes to the place that seems to fit. That's alright as long as the behavior is not destructive. But if you have observed someone in your family using alcohol to cope with stress, you are likely to use that same coping skill. However, since behavior is learned, it can also be re-learned. Reasons and reinforcement are both necessary for re-learning, but behavior will only be re-learned if the pain is great enough.

Resistance

However, changes are difficult, even when there is a high level of pain. Clients who are resistant to come to sessions, or resistant in the sessions, are most often protesting change. As a counselor, I believe people are responsible for their own growth. Therefore, if a person does not want to be involved in the sessions, that is their decision. I will extend a courteous invitation, but will not badger the person. The same is true in the session. The client must take full responsibility for his or her own progress. The person is the expert of his or her own problem, because it is their own, not mine. That appears to be consistent with St. Paul's admonition to the Philippians to work out their own salvation with fear and trembling (2:12). If a client refuses to grow by being resistant, that is their own choice. I'm sorry they don't wish to grow, but I don't feel responsible.

In being consistent with my definition of God's will, I would have to say, in the broadest sense of the word, resistance is sin. If God's will is for each of us to have the most fulfilling, enriching, meaningful life possible, then we are missing the mark (sinning) by resisting change that promises an improved quality of life. But God's grace is often in tension with man's free will.

My function as a pastoral counselor is to offer myself, my own creatureness, and my skills coupled with my life experiences. I have a difficult time separating my theory of counseling from my theory of ministry. For me, counseling is ministry and ministry is counseling. I have a Hebraic view of life. I do not compartmentalize my life into spiritual, educational, professional, social, etc. I see a total integration of life. One dimension is impossible to separate from the other. To separate the various aspects of life, would be as futile as attempting to retrieve the cream and sugar from coffee once it is blended. So in the counseling session, I am a total package. All of my experiences and

training, whether theological, psychological, biological, mathematical, historical, or parental, impacts on who I am in session.

Conclusion

God has called all of me, with all my strengths and weaknesses. Throughout the scriptures God has called the total, integrated person. Therefore, God is capable of revealing Himself in all dimensions of life whether that be through personality theory, multigenerational structure, developmental theory or hundreds of other ways of looking at life. In general terms, God uses many ways to free people from difficulty, danger, loss, or other crippling circumstances. Especially in the Old Testament, persons were spoken of as being saved from illness, starvation, oppression, ignorance, calamity, and death. This pointed out the Hebrew tendency to identify God's favor with physical and material well-being. In the New Testament, salvation means deliverance from sin (resistance to growth) and its consequences, and the coming to peace and reconciliation with God.

As a pastoral counselor, the possibility of salvation is an added dimension I bring to the treatment plan. This is not done in a moralistic, preaching manner, but with a pastoral concern about God's will in a person's total life. I do believe that each person is responsible for his or her own acceptance of salvation. It is not something passed down from family members, nor one generation, to another. When the rich young ruler asked Jesus what he must do in order to be saved, the end result for following the instructions did not include his household. God deals with individuals, which once again points out the responsibility each person has for their total wellness.

For me, the healthy approach to counseling is the combination of theology and therapy. This combination offers the most exciting and eternally significant means of entering the lives of my fellow human beings.

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A Vision in Process:

Fort Riley's Chaplain Family Life Ministry and Training Center

Gene Mallard

In January 1986, Chief of Chaplains Patrick J. Hessian wrote Major General Ronald L. Watts, Commander, 1st Infantry Division (MECH) and Fort Riley, Kansas: "The care of individual soldiers and their families is one of my highest priorities . . . . I would like to initiate a Chaplain Education Program designed to meet these needs using Fort Riley as a home base." Fort Riley's Chaplain Family Life Ministry and Training Center was born from that vision.

Yet the vision had antecedents as far back as 1983 when Chaplain John Swedlund and Carroll E. Kennedy, Ed.D., proposed a training program utilizing the joint resources of Fort Riley and Kansas State University, Manhattan, Kansas. This proposal was updated in December 1985 in correspondence between Stephen R. Bollman, PhD., Professor of Family Studies and Director of KSU's Family Center and Chaplain Raymond McCranie, Director of Fort Riley's Family Life Ministries Center. Thus the stage was set when Chaplain Hessian decided to move the Chaplain Family Life Ministry Training Center from its original home at Fort Knox, Kentucky. Now it became a matter of making it happen!

Kansas State University offered several advantages: a proven track record in training marriage and family professionals; adequate organizational capabilities to support the program; and a nationally recognized and certified faculty and graduate program. Furthermore, they wanted the program and were willing to make an investment in both securing and supporting it.

The Command at Fort Riley wanted the program as well. It would be highly cost effective for the installation to gain five chaplain

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Chaplain (LTC) Charles Eugene Mallard was the Director of Family Life Education at the Family Life Ministry and Training Center at Fort Riley, Kansas. He is a clinical member of the American Association of Marriage and Family Therapists and an approved supervisor. He graduated from Midwestern Baptist Theological Seminary, and is currently assigned in Augsburg, FRG. He is a Southern Baptist clergyman.

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graduate students each year to supplement the family ministry program at Fort Riley. The program is cost effective for the Army as well. Students are not totally lost to civilian institutions for 14 months as they had been under previous family life training programs. They divide their time between civilian education, and ministry at Fort Riley. Consequently, an entire wing of the Morris Hill Chapel center complex was dedicated as the Chaplain Family Life Ministry Training Center in 1986.

Establishing Operations

Chaplain Ken Clements was responsible for closing out the program at Fort Knox and opening operations at Fort Riley. The program began in June, 1986, with a class of five students. By this time, the Center facilities had been modified to provide a comfortable, spacious waiting area, an administrative office for chaplain assistants, an office for the Clinical Director, an office for Fort Riley's Director of Family Life Education, five counseling rooms, a large storage area, and a counselor's lounge and professional library, to include an extensive audiotape and videotape library. The Center has access to a large classroom/activity room shared with the Morris Hill Chapel and access also to the chapel nursery, which is used to support a variety of family enrichment activities and workshops.

Fort Riley has equipped the Center well. The Center boasts videotaping capabilities in the counseling rooms, a one-way mirror with sound hookup joining two rooms for live supervision, modern furnishings throughout, and complete computer and copying support. Any student trained here will train in an excellent university setting, and practice in a modern counseling center under a clinical supervisor approved by the American Association for Marriage and Family Therapy.

Installation/Center Relationships

Relationships with chaplains and commanders on the Post are positive. A variety of factors contribute to these positive relationships, but perhaps two more than others.

Fort Riley is a divisional post with additional corps assets, the 716th Military Police Battalion and the 937th Engineer Group. The United States Army Confinement Brigade is also located at Fort Riley. The tactical environment provides a challenging atmosphere for practicing long-term counseling, since soldiers frequently miss appointments for field duty or deployments. To compensate for such training requirements, a Family Life Ministries consultant program was initiated in 1988.

Each student is assigned to a major subordinate command (MSC) as Family Life Ministries consultant. He is tasked to develop a comprehensive program of family ministry for the command in con-

junction with the command's Unit Ministry Teams. The family ministry program is built around the training schedule of the brigade-level MSC and is designed to support family needs in pre-deployment, deployment, and post-deployment phases. Likewise, the family ministry program is an integral part of the MSC chaplain's religious support plan for an operation. The student also provides training opportunities for MSC UMTs and serves as a co-counselor on cases referred by the chaplains of the MSC.

Another program that has served as a bridge between the Center and chaplains at Fort Riley is our program of "Drop-In Training." Training sessions are offered on a monthly basis, and unit chaplains are urged to "drop-in" on those sessions that interest them. Typical subjects are "Boundary Relations and Family Diagnosis," "Brief Therapy," "Behavioral Marital Therapy," "Sexual Addiction," "Extra-Marital Affairs as a Therapeutic Issue," "Stresses in Clergy Marriages," and others. In addition, The Center Director, The Director of Family Life Education, and the chaplain students teach other courses on marriage and family therapy at both UMT Training and Chaplain Professional Training. Consequently, the Center has high visibility with both commanders and chaplains and enjoys positive support from both command and technical channels.

Model for Ministry and Training

Students in the Fort Riley training program are taught to plan family ministry around the model presented by Joe Leonard, Jr., in his book *Planning Family Ministry,* which emphasizes the integration of human relationship skills with biblical concepts to solve practical problems in family living. Every case is examined in terms of its theological dimensions, and chaplain students are required to re-examine their own theory of ministry and their roles as clergy during the course of the training. The capstone of this self-examination is their theological integration paper, which they write toward the end of their experience at Fort Riley. The purpose of the paper is to help each student summarize his or her growth during the year in several dimensions: pastoral counseling theory, the application of theory in practical ministry to couples and families, and how theory and practice fit into his or her concept of ministry.

It is important that students in the program at Fort Riley be able to integrate theoretical models about families with the practice of ministry. Each student is required to plan and conduct at least three major family enrichment programs during the 14 months in the program. Such activities may focus on spouse or child abuse issues, family communication, blended family issues, preparation for marriage, or family wellness. Additionally, each student is required to prepare and preach a sermon on a contemporary family issue, integrating current family theory, biblical and church teachings, in sound homiletical

style. The sermon may be preached in a chapel on Fort Riley or at a church off-post. It is critiqued by the Center Director and fellow students.

The academic half of the program takes place at the Kansas State College of Human Ecology, Department of Human Development and Family Studies. The students spend approximately two and one-half days a week at KSU and equal time at the center in both clinical and family life education practica. The KSU program consists of an initial Summer semester, Fall semester, Spring semester, and final Summer Semester. It is structured to provide a good balance between family life education courses and marriage and family counseling theory courses. The academic program leads to a Master's Degree in Family Life Education and Consultation, with additional courses designed to satisfy the core curriculum requirements for Clinical Membership in the American Association for Marriage and Family Therapy.

Conclusion

Students who train in the Fort Riley/Kansas State model consistently describe their 14 months here as extremely challenging but both personally and professionally rewarding. The vision that guided the program's establishment has been realized in one sense. Yet in another sense, the Center and the training program continue to grow and change even as our students grow and change. It is, indeed, a vision in process!

Healing Family Stress

Bridget Meehan

Do you identify with any of the following family scenes?

> "I come home from my job after a day filled with decisions and pressures. All I want is a little peace and quiet. But there is no time to relax and unwind with my husband and children. Life is always such a rush. There's always something that has to be done: dinner to be fixed; children who need help with homework; games and meetings to be attended; tomorrow's lunches to be made; the laundry to be done; the house to be cleaned. Everyone expects me to be superwoman—the perfect wife, concerned parent, efficient professional. Give me a break:"
>
> —Thirty-year-old wife and mother of two children

> "Money, money, money. The number one stress in our house, the thing that causes the most arguments is how our money will be spent. My wife cannot stick to a budget. This leads to debts the family cannot afford. Money has become a taboo topic for us. Our inability to live according to our means is causing all kinds of problems in our family".
>
> —Forty-five-year-old husband

> "He comes home worn out from too many pressures and deadlines at the office. All he wants is peace and quiet—no arguing, no complaining, no bickering among the children. She's exhausted after a day of coping with a small baby, cooking, cleaning, shopping, chauffeuring children to school and activities. She wants to talk, to share, and to experience a little appreciation and love. To him it seems too much to ask, or he simply is too tired to respond. He falls asleep watching TV. She nags. He ignores her. She gets hurt and cries. He walks away without saying a word."

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If you identify with one or some of these scenes you are not alone. The reality is that many contemporary American families face a long list of similar stressful situations.

Family stress, a relatively new term, is the most recent arrival in a progression of stress related syndromes receiving close attention. For example, 75 percent of the Fortune 500 companies have marriage and family professionals on staff because employees are bringing their family-related problems to work. An exploration of what constitutes major family stress and how to reduce it is the topic of numerous adult education courses and family life workshops. Offerings such as Dealing With Family Stress; Assertiveness Training For Mothers Re-entering the Job Market; Creative and Caring Discipline; Parenting for the Nineties; Intimacy, Sex and Marriage; Adjusting to Divorce; Communicating with your Children; not only acknowledge the presence of stress in family life, but also provide creative possibilities in finding effective ways to deal with these stresses. Schools, which have long proposed that a child's success is based more on parent support and affirmation than on curricula and teaching methods, are now offering practical parenting education programs. At the same time churches that minister in a daily basis to families experiencing crisis are creating programs that focus on the needs of the family in the home. Instead of seeing the family as a unit to enrich society, we are now realizing that a healthy society goes hand in hand with healthy families and that our institutions, both church and school have an important responsibility to support families by offering ways of reducing, managing and healing family stress.[1]

Stress and the Family

Family stress differs from other types of stress because of the interpersonal relationships involved. If one member of the family is experiencing stress, it influences the whole family. A seriously ill child, a workaholic mother, an alcoholic father, a loss or change of job or home are but a few situations that can contribute to an extremely stressful environment in the family. One image some professional family therapists use to describe the nature of stress is that of a hanging mobile. Imagine the family hanging in midair suspended by a fine nylon cord. When all is going smoothly, the figures are in balance. However, the family mobile can be thrown out of balance in two ways; from within the family unit by either catastrophic or normal stresses and from outside the family by societal pressures. If a stepparent, an elderly parent, or a new baby is added to the family, that member causes an imbalance and the mobile becomes shaky. If a child goes off to college

[1]Dolores Curran, *Stress and the Healthy Family,* Minneapolis, Minnesota; Winston Press, 1985, p.9

or joins the military, a family member dies, or parents divorce, the family unit is seriously disturbed.[2]

Dolores Curran, in her recent best selling book, *Stress and the Healthy Family* compiled a list of the top ten situations that cause stress in contemporary family life:

1) Economic/Finances/Budgeting
2) Children's behavior/Discipline/Sibling fighting
3) Insufficient couple time
4) Lack of shared responsibility in the family
5) Communicating with children
6) Insufficient "me" time
7) Guilt for not accomplishing more
8) Spousal relationship (communication, friendship, sex)
9) Insufficient family playtime
10) Overscheduled family calendar

In her research Curran discovered that families that are running smoothly within, are able to gather their resources and cope well with major outside stresses. Families that are not running smoothly within have difficulty coping when an outside pressure threatens, even though their individual unit has not been altered. It is enlightening to look at families who handle stress well and to observe what is happening inside the family unit that assists them in controlling their stress level rather that letting their stress control them.[3]

According to family life professionals the following are characteristics of families that deal effectively with stress:

1) They realize the temporary nature of stress and look for the positive.
2) They work together on solutions that reduce stress, and thereby learn coping skills that strengthen family life.
3) They initiate new rules and look for possibilities to resolve the stressful situation such as sharing responsibilities and prioritizing time.
4) They see some stress as a normal part of family life without assigning blame to anyone or considering themselves failures.
5) They affirm themselves for dealing creatively with the new stress.[4]

On the other hand, families who do not deal as well with normal stresses demonstrate the following characteristics in stressful situations:

1) They feel guilty for allowing stress to exist.
2) They look for a place or person to blame rather than for solutions to the problem.

[2]Ibid., p.10
[3]Ibid., p.20
[4]Ibid., pp.12-13

3) They focus on family weaknesses rather than on family strengths.
4) They feel drained rather than energized after experiencing normal stress.
5) They grow discouraged with family life as a result of their stressful experiences.
6) They experience a constant sense of hurry; a feeling of frustration at not getting things done; no time to relax.
7) They express tension in sharp words, misunderstandings and fighting.
8) They have a sense of guilt for not being and doing everything for all the people in one's life.
9) They experience an urgency to "get away from it all" all the time.[5]

All families experience these symptoms at times. However some families live with them all the time, and when this happens, negative stress can take over and become the prevailing atmosphere in the home. But, the good news is families can learn how to handle everyday stress in more effective ways and become CLOSER as they discover loving ways to strengthen their family relationships. Here are a few suggestions:

1) *Set Aside Time to Relax.*

According to Frances More Lappe, author of *What To Do After You Turn Off The TV* and *Rediscovering America's Values* (both published by Ballantine), it is important to set aside some free time in your busy life. "My theme song about family life is having empty spaces so things can happen—downtime for spontaneous things that are special to your family," says Lappe. Some of our precious memories are times families spend goofing off together such as sitting around the table on a Saturday morning eating pancakes and reading the comic section of the paper aloud or a long Sunday afternoon stroll through the park.

2) *Create Your Own Traditions.*

Once a week, you might plan a simple but fun activity; play monopoly on the family room floor, go bowling or skating, make ice cream sundaes or popcorn and share what was the best thing that happened to each member during the past week. Another possibility is to make home-made get well cards for a sick neighbor, or cook a meal at a local homeless shelter as a regular family outreach. Children are great at thinking up wonderful family social outreach projects for the family to do each month. Try it—you maybe very surprised. A third suggestion; find a prayer tradition that fits your family, or read children a bible story before bed and teach them how to use their imagination by pretending they were there What do the people in the story look like? What would you do if you were in this character's situation?

[5]*Ibid.*, pp.12-13

3) *Set Clear But Effective Rules for Your Children.*

"What makes bad families bad is not neurosis or indifference as much as incompetence," says Harvard scholar James Q. Wilson. "When parents have an unruly, violent, sneaky kid on their hands, it is not because they like him that way, or because they don't care how he behaves, or because they have failed to solve his Oedipal conflict; it is because they fail to tell him clearly how he is expected to behave, fail to monitor his behavior closely to ensure that he behaves that way and fail to enforce the rules with appropriate rewards and penalties, promptly and unambiguously delivered".[6] These words come from research performed at the Oregon Social Learning Center, which has treated over 250 families with problem children. In healthy families rules are few but are effective in guiding behaviors and forming values. When children break them they receive the consequences.

"Make your bed when you get up."

"Pick up after yourself."

"Your clothes and toys have a home; put them there."

I think the following list of rules which appears in the recent bestseller *All I Really Need To Know I Learned In Kindergarten,* by Robert Fulghum, provides rich insights into life and values for all of us.

> "Most of what I really need to know
> about how to live and what to do and how to be I
> learned in Kindergarten. Wisdom was
> Not at the top of the graduate-school mountain,
> but there in the sandpile at Sunday School.
> These are the things I learned.
>
> Share everything
> Play fair
> Don't hit people
> Put things back where you found them
> Clean up your own mess
> Don't take things that aren't yours
> Say you're sorry when you hurt somebody
> Wash your hands before you eat
> Flush
> Warm cookies and cold milk are good for you
> Live a balanced life-learn some and think some
> and draw and paint and sing and dance
> and play and work every day some.
> Take a nap every afternoon.
> When you go out into the world, watch out for
> traffic, hold hands, and stick together.
> Be aware of wonder."[7]

[6]Judy Mann, *What To Do With a Violent, Sneaky Child,* "*Denver Post*" November 6, 1983

[7]Robert Fulghum, *All I Really Need To Know I Learned IN Kindergarten* New York, Ivy books, 1986

4) *Spend Time Alone With Individual Family Members.*

In an article, "The Stresses Of Intimacy," Michael Griffin comments, "If there is going to be deep intimacy, there will be stress. There can be no deep intimacy between a couple unless there is a great deal of fighting about what is important. Two people who care deeply about what is important to them are bound to come into conflict. If intimacy is the most important thing in life then the price must be paid to achieve this in conflict and struggle. But the rewards can be enormous."[8]

Psychiatrist Harold Lief, director of the Institute for Marriage and Sexual Health in Philadelphia, believes that many people do not know how to recognize and express feelings.

"Fearful of sounding foolish or of bruising another's feeling, they're also tongue-tied by the risks of exposing themselves, of being vulnerable, of getting hurt. It is scary. But it you play it safe your relationship will suffer. In effect, every couple committed to staying together have to create a language, a special code of words, gestures and actions that only they fully understand".[9]

Couples need to arrange regular dates with each other—whether its going out to dinner or the movies or cuddling on a couch after the children have gone to bed in order to share feelings and communicate love. Likewise, it is essential to give each child individual attention. When first-grade teacher Mary Jones gets home from work, she sits in the kitchen with five-year old Mandy while brother Peter goes to play computer games in the family room with his Dad. "I brush her hair and we talk about our day together. This gives me an opportunity to listen to what's going on in her world and to share my love and concern for her. Sometimes I need to comfort her or heal a hurt. But this is always a time for closeness".

5) Affirm the Beauty and Goodness of each Family Member

Perhaps the greatest key to enjoying intimacy and reducing stress in family life is for parents to warmly and honestly tell each other and their children about the beauty and goodness that they experience in each other. Parents who openly and lovingly express genuine emotions of affirmation and appreciation which they feel toward their children do much to nurture their children's self-esteem and capacity to form loving relationships in the future.

There are different ways of affirming or expressing our appreciation of our own or another's worth. Verbal affirmation says things like "I love you" "Your are special". "You can make mistakes and grow". "You are important". Tactile affirmation touches another tenderly and indicates by that touch how much you care. Many studies have illustrated the importance of touch in the development of children. In

[8]Michael Griffin, O.C.D. "The Stresses of Intimacy" *Spiritual Life,* 1979
[9]Diane Hales, "Marriages That Get Better and Better," *McCall's* January 1983

one such study doctors found that babies who were orphaned in war time were dying. No medical reason was found until they discovered that bringing in volunteers to hold and cuddle them restored them to health and vitality. It took the tender touch of a loving heart to bring healing to these infants. Likewise, the way we look at our children can tell how much we appreciate and care for them. Looking at someone with sensitivity and affirmation can produce good vibes and express how gifted you think they are. Listening to your children can also be a powerful experience of affirmation for them. Giving them your full attention and feeding back to them not only what you heard them say—their words, but also the feelings which you hear them expressing—clearly tells them that what they say and how they feel carry tremendous weight with you. They are very important people in your life.

A mother hearing her husband chastise their three year old, insisted, "Don't call her a bad girl. She'll think she's bad. Call her a good girl and she'll grow up to be good." You might think this mother is naive or too permissive. How can just calling a child good make her grow up to be good?

Yet the mother is wise to follow the advice in the old tune and "accentuate the positive; eliminate the negative". The more you follow this recommendation when dealing with family issues, the greater the chances your family will grow. A positive attitude goes a long way toward developing healthy family relationships.

The family experiences described here make it clear that you need effort and skill to deal effectively with stress. If your family works together at healing family stress, you'll be rewarded by enriched lives. Your success at building healthy relationships will determine how well your family copes with the ups and downs of family life. A belief in a spiritual value system and a healing God will be your strength as together you meet the challenges of family life in the 90's.

Healing Family Stress: Appendix

Questions for Reflection and Discussion:

1. Which of the following characteristics of families that deal effectively with stress are most important? Why?
   - Look for the positive.
   - Work together on solutions that reduce stress.
   - Learn coping skills that strengthen family life.
   - Look for new rules and possibilities.
   - Share responsibilities.
   - Prioritize time.
   - See some stress as a normal part of family life.
   - Affirm family members for dealing creatively with new stress.
2. Comment on the following suggestions as ways families can learn how to handle and heal everyday stress.
   - Set aside time to relax.
   - Create your own traditions.
   - Set clear and effective rules for your children.
   - Spend time alone with individual family members.
   - Affirm the beauty and goodness of each family member.
3. What recommendations or suggestions would you like to offer to help families deal effectively with stress?
4. How can family members bring healing to one another in the ordinary stresses of family life?

Healing Family Stress: Exercise

Now I invite you to close your eyes and get quiet . . . . . Breathe deeply and imagine that all your cares and worries are being released when you breathe out . . . . .

Mentally relax the top of your head, the roof of your mouth, let your tongue touch the floor of your mouth. Feel the tension flowing out of your body . . . . .

Continue to relax the back of your neck—lots of tension builds here for some people . . . . .

Relax your shoulders and upper arms. Send the tension out through your finger tips. Feel it leave your body . . . . .

Breathe in deeply and release the tension in your chest cavity slowly. Do it several times . . . . .

Relax your stomach muscles. Some people hold a lot of tension here. Release it and let it flow out of your body . . . . .

Relax your lower back muscles. Allow the tension to flow down your legs and out of your body . . . . .

Relax your thighs and calves. Allow the tension to flow out of your body through the bottom of your feet . . . . .

Many things worry you and cause stress in your family life. Try and let them all flow out of your mind for this time together. Breathe deeply and let go of any tension . . . . .

Now that your body is relaxing find your own center space, the still point of your being where you feel and sense the greatest peace within yourself. Stay in this place while we begin this mediation . . . .

This scene involves going to a family member in your imagination. Go to that person in a place where you think they might be at home. Look at their face. Look carefully. See what their eyes and the facial expression tell you . . . . Now ask them "What do you see as the problem or source of stress in our relationship."

What do they say? . . . . Now ask them "How can I love you better?" . . . . "do you feel is the solution to the problem between us?" . . . .

Now picture this person surrounded by light before you for a while . . . . Look in their face and see what good qualities you can see there . . . . Tell them what you must appreciate about them . . . .

Think ahead about tomorrow. Go over your day, getting up in the morning, work, school, whatever . . . . Let some scenes and some of the people that might be in those scenes flash through your mind . . . .

Now replay some of those scenes you've just imagined. This time you are going to love your family members and the people you meet in the scenes the way you would like to love them . . . .

Begin with your family members and close friends . . . .

See yourself as a channel of God's presence, a channel of love, peace, and joy . . . .

Love as you would like to love . . . . freely, totally, tenderly, gently . . . . Care as you would like to care . . . .

Perhaps you are a person that's shy and doesn't talk much. In your imagination, move little bit more outside of yourself to love people . . . .

Perhaps you talk too much and dominate conversations. Picture yourself as a more sensitive listener . . . .

Picture other ways of loving . . . . And week by week you'll find yourself a more caring person. But don't be disappointed if you don't do as well in real life as you do in your imagination. Remember we are those clay pots that St. Paul referred to, the treasure we possess is in earthen vessels. We are imperfect people living in an imperfect world. When we fail by not loving others as we should, all we need to do is to seek God's forgiveness. When this happens, pause a moment and allow God's forgiveness to flow over the hurt places inside you, the places you feel failure and stress for not loving as you would like.

Pastoral Counseling: A Gathering of Friends

Wesley M. Eades

Introduction

Read: Mark 2:1-4

> And when Jesus returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing him to a paralytic carried by four men. And when they could not get near him because of the crowd, the removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay.

Well, now you've done it. Two months ago you went out and got yourselves a pastoral counselor, and now you have to live with him. I realize that you've been through a long process trying to get me here. One of the first questions you had to answer for yourselves was, no doubt, "What in the world *is* a pastoral counselor?" I have imagined some of you thinking, "A pastoral counselor? . . . A counselor for pastors? . . . Gee, we knew the pastor had problems, but did we need to hire someone full-time just to keep an eye on him?"

Seriously, you have educated yourselves along the way. You have developed a sense of what pastoral counseling is about. Furthermore, you have invited me to meet with you in Sunday School and in other places in order to answer the question, "What is pastoral counseling?" And I have answered that question by talking about psychology and theology; by describing the differences between professionals such as psychiatrists, psychologists, and pastoral counselors. We've had some nice "head" discussions about pastoral counseling. This morning, however, I want to invite you to experience the question, "What is pastoral counseling?" in a different way. I invite you to experience the question in your heart, through a story. And I want to begin by asking an unfamiliar question of a familiar Bible story. Mark tells us that four

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friends carried a crippled person to Jesus. The question is, "What if the crippled person had not had four friends?"

Before the choir sings, let me mention one more thing. This morning I will be talking about persons I have worked with in counseling. These are stories of people who live in another place. I can imagine, however, someone thinking, "I'm not going to talk to Wes. I'll end up in a sermon!" Let me say two things: First, I do use the stories of the people I work with when I preach. These are true stories about the true issues of life, and that's what preaching should be. Second, however, I never tell someone's story without getting their permission, telling them exactly what I want to say, and disguising identifying details. No one will ever be surprised by hearing about themselves in one of my sermons.

And so let us return to this morning's question, "What if the crippled person had not had four friends?"

I.

Do you know Sam and Janie? I think you might. Perhaps better than you realize. Janie was depressed and hard to get along with, and had been for a long time. Sam was "in charge," but currently exasperated. He'd tried to fix her, but she was determined not to be fixed. Sam brought Janie to me and said, "Would you please fix my wife?" He didn't use those exact words, but the message was clear, "I'm okay. She's not."

Here were two people who were both crippled, and desperately needed an encounter with Jesus. But who would carry them? What "friends" would gather around their pallets so that they could see Jesus?

The second chapter of Genesis tells us that human beings sprang to life as God breathed Spirit into them. The essence of life, the deepest part of who we are, our truest friend, is God's Spirit within us. And so Sam and Janie sat in my office. Who brought them? Sam drove the car, but it was God's Spirit who had carried them thus far. When Spirit entered the room with Sam and Janie, she looked so strong, so pure. I was excited. I said, "Spirit, you can carry them to Jesus by yourself!" She said, "Of course I could, but that's not the way I usually work. I won't force them on my own. They will need the support of some other friends." Indeed, the scripture says that it took four friends to get the crippled person to the feet of Jesus. Would there be anyone to stand with Spirit? We needed to find three more friends.

II.

The first friend we sought out was a friend named "Past." Past, however, turned out to be no friend at all. He was tall, thin and tired, His arms were full of baggage he'd been collecting for years. Instead of

offering to stand beside Spirit, Past stood in the corner and mocked Sam and Janie.

Past cried out, "You want to see Jesus? Sam, you spent your whole life trying to get your father to bless you. If you weren't good enough for your father, what makes you think that Jesus will have anything to do with you? And Janie, you were the apple of your parent's eye for three years. Then your brother was born and you became Cinderella. What makes you think Jesus will treat you any differently. No, I'm sorry, but many of these bags are full of your tears, and I won't help carry you to Jesus just to watch you be rejected by the Christ."

Sam, Janie, and I spent a long time talking to Past. I explained to him that all that rejection back there had to do with the pain and problems of the parents, not because Sam and Janie were completely unlovable. Certainly they had their problems, but Jesus would know what to do. Sam and Janie just needed to see him, to have a chance to take responsibility for themselves in the present. Slowly Past was convinced, and he walked to the pallet and stood next to Spirit. Two down, two to go.

III.

Next we turned to a friend named "Theology." She stood stiffly, her hair up in a tight bun, a ruler in her hand. I asked Theology if she would like to help carry Sam and Janie to see Jesus. She said sternly, "I might be interested in helping, but only if they learn their lessons first. Jesus certainly will not care to see someone who has not done his or her lessons. Theology reminded me of a picture I had seen in a church in Kansas City. I was in a children's Sunday School room where someone had put up a picture of some children at play. Up in the corner some well-intentioned teacher had written in bold letters, representing the words of God, "AND REMEMBER CHILDREN, I SEE EVERYTHING YOU DO!"

Theology had been whispering similar words in Sam's and Janie's ears for many years. The last five had been spent in restless pursuit of Bible reading, scripture memory, and hours in prayer. Theology kept Janie going with a promise, "If you'll just work hard enough, if you'll just be spiritual enough, then Jesus will be your friend." Sam was spurred on by Theology's promise, "If you'll just work hard enough, Janie will be fixed." Janie never found Jesus on this path, and it broke her heart. Sam was annoyed. Theology didn't tell them there might be another way.

I asked Theology a question one day, "What do you suppose the Bible means when it says, 'You have been saved by grace and not by your own works.'? Theology had no answer. And I turned to Sam and Janie, "What do you suppose it means when the Bible says, 'Come to me all of you who are weary and beaten down; I will give you rest.'?"

Sam and Janie looked hopeful, especially Janie. For weeks we talked about the radical nature of God's salvation and acceptance. It sounded too good to be true. It sounded silly and preposterous. Nothing ever comes without hard work. Sam and Janie, who had spent so much time filling their heads with Bible information, began to ask. "Are you telling us that the Bible really means this acceptance stuff?"

One day Sam and Janie showed up with Theology for an hour of counseling. She looked quite different. The bun had given way to long flowing hair, and she had left her ruler somewhere else. She said, "I think I would like to help carry Sam and Janie to Jesus." I said, "Thank you." Sam and Janie said, "Thank God." Theology took her place alongside Spirit and Past. "By the way, I have a new nickname," she added, "Please call me Grace." Three friends are perhaps enough to carry a pallet, but the Scriptures do say it took four.

IV.

Having dealt with the Past and with Theology, we suddenly discovered another presence hiding in the shadows. We asked him to step forward and identify himself. He stepped out, a big and brawny fellow, wearing hiking boots and a back pack. I recognized him immediately.

"Sam and Janie," I said, "Meet Psychology." They were horrified. "We don't trust him," they said. "We don't want his help. "Psychology laughed and said, "You don't get it do you? I'm the one you've been relying on all along, especially you Sam. In fact Theology and I have been close friends, that is until she got mixed up in this grace business." I explained to Sam and Janie that Psychology was a true all-american. His nickname is Rugged Individual. Psychology continued, "Don't you see that you've got to hang in there and fix yourselves? Isn't that what your parents taught you, Sam?"

It became obvious that both Sam and Janie had indeed befriended Psychology, and their relationships with him had effected them quite differently. Sam was proud because he thought he needed no one. Janie was ashamed because she knew needed someone.

Psychology was a hard nut to crack, but the crack came one day, and when it did, he broke wide open. It finally dawned on me to ask, "Psychology, Mr. Rugged Individual, don't you ever get lonely?" He knew what I meant, and so did Sam and Janie, especially Sam. I reminded Rugged Individual that he had cousins who valued community and relationships. These were cousins who took Scripture seriously when it said, "Bear one another's burdens." Psychology said, "I think I'd like to try that." And he came and stood with Spirit, Past, and Theology.

The pallet was lifted, and they began to slowly walk along. I followed to see what would happen . . .

Conclusion

Read: Mark 2:5, 9-12

> And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." [And after some interesting conversation with the scribes, he continued,] "Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—he said to the paralytic—"I say to you, rise take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying "We never saw anything like this!"

One afternoon Sam surprised Janie and me. He said, "You know, I've always thought that Janie had a problem and that she had to be fixed. It's beginning to dawn on me that a part of the problem she has *is me*." I suddenly felt as though we had been lowered through the roof. For the first time I watched these two broken persons, one who had thought he wasn't broken, and one who had thought she was too broken to be healed, begin to struggle to their feet. Jesus had said, "Rise up." We had to be lowered to Jesus many times over the months we worked together. And I would be lying if I told you that all their problems were solved when we concluded. But we did part knowing they had four strong friends, Spirit, Past, Theology, and Psychology, who would continue to support them. What is pastoral counseling? *One* thing that it is, is a gathering of friends. Let us pray:

> Dearest Lord God, we give you thanks for those many friends, both figurative and literal, who have carried us to Jesus. We are grateful for those moments of grace when we can accept that we are paralyzed by our broken lives knowing that you love us and have saved us anyway. But Lord, there are those here this morning who are investing tremendous amounts of energy in disparate ways. They are trying to convince themselves that they, or someone they love are not crippled at all. They perhaps believe that if a person pretends to be strong, then that person actually is strong. We ask you, loving God, to confront their pain and fear. Give each person here the courage to face themselves honestly. Help all of us to know its okay to need someone to carry us to you. We ask these things in the name of the Christ who says, "Rise up and walk." Amen

Reflections

My reflections include two areas: The development of the sermon and my perceived impact of the sermon.

The development of this sermon posed at least two major dilemmas for me. First, I chose a counseling experience which reflected a very traditional marriage situation, that of a controlling husband and frustrated wife. I recognized that this would be hard for some people to

connect with and would, perhaps, be too intense for some who might be locked in a similar experience. At one point I considered illustrating each section with a different counseling encounter, giving me an opportunity to use a variety of examples. I decided, however, that continuity was more important. Second, in order to provide an engaging story, I had to reduce the major themes to almost simplistic levels. Psychology, for example, cannot be embraced wholly, obviously, by the theme of rugged individualism. However, to offer a more sophisticated picture, I decided, would simply clutter the story.

The impact of the sermon was varied. As I stood at the door greeting people as they left, I saw three general reactions. The first reaction was, "Gee, that was nice." One woman, a visitor from out of town who wanted to be kind, stammered, "I've never . . . that was . . . the way you used the scripture . . . it was . . . interesting! . . . yes, it was interesting!" My impression was that she thought I had done damage to the text. The second reaction was, "Now I think I understand what you do." These persons did not feel personally confronted by the sermon, but seemed to genuinely appreciate it. The third and least offered reaction was, "I need to talk with you." Two or three people expressed this specifically on the way out the church. Over the next couple of weeks I received a few phone calls, was stopped in the parking lot, and made two pastoral counseling appointments related specifically to the sermon.

In conclusion, a part of the fun and joy of being a pastoral counselor on a church staff comes from the variety of platforms for ministry that are offered. I have been challenged to step outside of the traditional role of pastoral counseling as therapy. I am developing my own approaches to pastoral counseling as preaching and education as well.

The Relationship of PTSD Issues to the Pastoral Care of Soldiers with Battle Fatigue.

Stephen M. Tolander

Introduction

The road along the Kennebec River from Augusta to Bath is one of the most scenic in southern Maine. About halfway down, it crosses from one side to the other over a small steel two-lane suspension bridge. This past Fall, I was traveling along this road with a member of my Army Reserve unit and his family. He is a Master Sergeant who has finished almost twenty years of service in the Army, including two tours of duty in Vietnam. A few minutes after we crossed the bridge he said, "Chaplain, I wish I had known about the bridge." "What's the matter with the bridge," I asked? "I have a problem with bridges like that. I never cross over them. I had three of them blow up under me in Vietnam."

A patient sat across from me in my office at the Department of Veterans Affairs Medical Center where I serve as a Chaplain. The day before, I had conducted an introductory session with a group of new patients who were undergoing orientation to the PTSD program at our hospital. During that session, I indicated that if there was anything they would like to work on with me during their time here, I was more than willing to help. "I have this recurring dream that never goes away, Chaplain. She was only a little girl, maybe nine or ten. I watched her move toward my Captain's position and I knew that her parents or someone had given her a grenade. She exploded when I shot her, Chaplain. She could not have known what she had in her hand nor did she know what hit her."

As a Chaplain in a veterans hospital, I encounter many men and women who are haunted by their experiences in Vietnam even though that war has been over for over twenty years. Although all war is hell,

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and trauma has been a part of all our veterans, especially those who have seen combat, the Vietnam experience presents unique issues that anyone engaged in pastoral care to the military needs to be aware of.

As a Chaplain in the Army Reserve, I stand ready along with the other members of my unit, to answer my country's call should, it ever come. Given the changes in the world situation, I am aware that the call is as likely, if not more likely, to come for a limited conflict as it is for the major conflict in Europe that we are classically prepared for. This subject is most important to me as a reservist because studies done in Israel and at the Walter Reed Army Institute of Research[1] have shown that reservists are more susceptible to battle fatigue than other soldiers. I have an obligation to the people I serve to be as knowledgeable and prepared as I can be. Thus, the question is, what can I learn from the experiences of patients I work with, that will enable me to be more affective as a Chaplain to the troops I serve, and hopefully help prevent some of the post-traumatic stress that is just now coming to light twenty plus years after the fact?

It has often been said that those who refuse to learn the lessons of history are doomed to repeat them. As caring and committed as our military Chaplains were and are, they appear to have had very little in the way of a positive influence on this particular group of men and women. In session after session that I have held on the PTSD ward, there has been an almost universal assault on organized religion in general and Chaplains and other clergy in particular. Over and over again, statements like, "I lost my faith in Vietnam." "I never saw a chaplain." and "The chaplain took off with the first incoming round", attest to the fact that for these people, the chaplain "wasn't there."

As an Army chaplain I have an obligation to "be there" for my people or at least try. I have an obligation to bring to bear on my "duty", as much knowledge as I can acquire.

Hypothesis

A knowledge and understanding of the issues surrounding Posttraumatic Stress Disorder (PTSD) will not only enable the UMT (Unit Ministry Team) to be more sensitive, empathetic, and appropriate in the provision of Pastoral Care, but will also enable them to work more effectively with other medical professionals in the treatment of battle fatigue casualties.[1]

[1]Field circular 16-51, *Battle Fatigue Ministry,* (Ft. Monmouth, N.J. US Army Chaplain Center and School 1986) p. 1.

What Is Post-traumatic Stress Disorder (PTSD)?

Probably the best definition of Post-traumatic Stress Disorder comes from Mardi J. Horrowitz:[2]

> A post-traumatic stress disorder characteristically includes reexperiences of the traumatic event, often as intrusive ideas accompanied by unbidden feelings. This reexperiencing may be associated with another main set of symptoms seen in denial states. Denial is evidenced by numbness, unresponsiveness to, or reduced involvement with the external world.
>
> Sudden helplessness and shocking perceptions are the most prominent feelings of events which induce traumatic stress disorder.
>
> Intrusive experiences and psychic numbing are the two major symptoms that lead to the diagnosis of posttraumatic stress disorder. Unbidden images, dreams, and nightmares are frequent. Symptoms of anxiety, guilt, shame, rage, and depression are also common.

Carl Burton[3] points out that perhaps the primary characteristic is depression. Why depression? Many reasons. When the war ended on March 23, 1973, there was no celebration, no welcome home parade. Vietnam ended as it began, imperceptibly. For the returning veteran, it was easier to deal with the dangers of jungle combat than it was to cope with American disfavor and apathy toward their sacrifice. One of my patients described coming home or "back to the world" as passing through the looking-glass in *Alice in Wonderland.* "Within forty-eight hours I went from the jungle with my buddies to alone on the streets of Los Angeles. There I was in a new uniform. I walked into a bar to get a drink and the bartender said, 'We don't serve your kind here.' I no sooner walked out of the bar when I was hit in the back with a tomato. A group of protesters were standing across the street screaming "babykiller" at me."

The Vietnam War was one of the few in which our people didn't come home with a clear-cut victory. In combat, one can legitimize vindictiveness as righteous wrath. Eye for an eye, tooth for a tooth, one goes out in the "bush" and deals with the feelings appropriately—against the enemy. That's not allowed in peacetime. Thus, feelings degenerate into a smoldering resentment against institutions, individuals and authority. Thomas Wolfe may not have been thinking about Vietnam when he talked about not being able to go home again. But the social, psychological, and religious factors that impinged upon the veterans as they returned home, stand in stark contrast with cheers,

[2]Marti J. Horrowitz, "Stress-Response Syndromes: Post-traumatic and Adjustment Disorders," vol. I, chap. 41 in *Psychiatry,* 3 vols., ed. Jesse O. Cavenar (New York: Lippincott, 1986), p. 6.

[3]Carl H. Burton, *Ministering to Vietnam Era Veterans Suffering from Depression* A DMin. Dissertation (San Francisco: San Francisco Theological Seminary 1987) p. 22 ff.

splendor, gaiety, and dancing in the streets that greeted the World War II veterans as they returned home.

Because the Vietnam War was so long and fought in the midst of such a political and moral firestorm, American society, in order to relieve its own stress, shifted blame for the war from its leadership and institutions to those who fought it. In doing so, America estranged its own young patriots, the very people who went against their peers, entered the armed forces and risked their lives in Southeast Asia.[4] With families and generations divided, college students, professors and clergy marching in the streets, the returning veterans were robbed of being seen as returning heroes or at least as representatives of the warrior ethos thus increasing the sense of estrangement, loneliness and despair. They reiterate the overriding feeling of having been used and having violated ethical and moral teaching. They have feelings of savagery and brutalization which have left doubts about their ability to love and trust others; not to mention unresolved feelings of guilt, rage and a pronounced sense of loss.[5]

What can the chaplain or pastor do to reach out to such hurting men and women? That will depend on how they perceive him or her. The pastor or chaplain who is strong minded and authoritarian, who is anxious to give answers will in all likelihood get nowhere. On the other hand, the chaplain/pastor who is open-minded, willing to listen attentively, looking for clues to be supportive and helpful, and offering assistance with no strings attached, can well make a difference. I am reminded of the old Moslem proverb that "Allah gave man two eyes, two ears, and only one mouth, intending that man watch and listen twice as much as he talks."

The no strings approach is most important.[6] These people have a terrible time trusting. My initial group sessions are without fail an hour of church and religious bashing. Only when they discover that I won't run away, that I receive graciously whatever they give, and accept them as they are; only then do they begin to come around, to stop by the office or catch me in the hall, to talk and share. Sometimes it takes two or three times through the program before they know me well enough, before I've "paid my dues."

Religious Issues

It is almost impossible for anyone who has never been in combat to appreciate the severity of combat trauma. Studies done by Shatan

[4]Seymour Leventman, "Epilogue: Social and Historical Perspective of the Vietnam Veteran," *Stress Disorders Among Vietnam Veterans,* ed. Charles R. Figley (New York: Brunner/Mazel, 1978), p. 293.

[5]Kenneth Mark Karotkin, "A Comparison of Vietnam Veterans, Vietnam-Era Veterans, and Non-Veterans in Terms of Political Alienation, Purpose of Life, and Life Stress" (PhD. dissertation, Texas A&M University, 1975), p. 13.

[6]Burton, Ibid. p. 36.

(1976) and Hayes (1984)[7] talk about the combat soldier being "Emotionally anesthetized, ethically immunized, and disconnected from any human reality." Combat is a regressive experience to a primitive, dehumanized condition, where aggression is the only law if one wants to survive. Severe combat can cause "ego-splitting" and subsequent momentary psychoses. i.e., the crazed killer who laughs as he stands over his kill and expectantly seeks more—for the enjoyment of killing, raping, mutilation and torture in what seems to be a never ending cycle of deadly retaliation. In the PTSD veteran, this ego-splitting has been designated as post-traumatic identity fragmentation. One moment, the veteran can project a violent aggressive "killer-self" resulting in many arrests for assaultive behavior. The next moment the same veteran can project a "victim-self" which suffers from frightening and guiltridden dreams and images, along with self-destructive behavior. The Vietnam Veterans of America estimates that between 12 and 14,000 veterans are victims of suicide or attempted suicide each year. There is also a "protective-self" which aggressively over-protects close friends and family from danger, real or imagined.

Most PTSD patients will talk openly about being victimized, angrily citing the factors which contribute to their problems-inadequate treatment, loss of jobs, marriage breakups, etc. But when they finally break down and start to cry, the tears are of guilt and shame.

There are eight general categories of combat related guilt,[8] the most significant being the taking of human life. Human life carries with it such moral weight, such terrible strain on the conscience. When the patients in my groups accuse me of attempting to explain away the Commandment on killing, I am reminded of the admonition made in the Chaplain Basic course that any Chaplain who couldn't deal with the fact that the Army killed people, should take the uniform off and go home. It's tough. There's no "pat" answer. And only the Chaplain who has "worked it through" for himself on his or her knees, can be free enough to enable the troops to do the same.

Secondly, veterans suffer significantly from the guilt of having lost prior moral values. Where was God when friends were killed, when atrocities were committed? If he's all powerful, why didn't he do something?

Third, when the soldiers lose their moral values, they more readily develop a combat identity, the "killer-self" which later causes them considerable guilt in civilian life. Young soldiers, potentially overwhelmed with fear, grief, and guilt, control their vulnerability by hardening themselves. They become conscience-less, taking on God-like powers of life and death into their own hands. I had a patient who talked about the "adrenalin rush" of killing. "My God was my M-16."

[7]Brende, Joel O. and McDonald, Elmer, *Post-traumatic Spiritual Alienation and Recovery in Vietnam Combat Veterans.* (Bay Pines Fla., Bay Pines V.A. Medical Center, 1987) p. 3.

[8]Ibid. p. 4f.

Fourth, the enormity of unresolved guilt is a source of self-destructive symptoms which they also feel guilty about. Ninety percent of Vietnam veterans surveyed believed that they survived combat in order to be made to suffer and 48% believed that suffering was punishment for the things they did in Vietnam.

Fifth, the guilt of veterans is perpetuated by their inability to control violent thoughts and urges. Surveys of PTSD patients indicate that 70% have made one or more suicide attempts. 98% have had homicidal fantasies when angry. 60% have them daily and 73% have been arrested for criminal behavior.

Sixth, soldiers in combat often permit themselves to be instruments of evil forces, either knowingly or unknowingly. Many recall making spoken or unspoken pacts with the Devil to bolster feelings of omnipotence over death, later feeling guilty. A patient, who drove ammunition and gasoline in convoy from Da Nang to the DMZ, read to me from his diary, "The truck in front of me hit a mine. It exploded, showering the cab of my truck with liquid flame. I was so scared. Since God wasn't around, I begged to stay alive to anyone or anything who might be listening." "Chaplain", he said, "You got nothing for me. The Devil's got me and you can't do a thing about it."

Seventh, combat veterans often suffer the additional guilt of turning themselves against God and becoming spiritually hardened. As one veteran—a "born-again" Baptist before military service described, "Our whole unit was sent into battle after receiving the last rites because they didn't expect us to come back alive. I couldn't believe that God could let that happen. It was then that the God I believed in didn't seem real to me. When I returned home, I cursed God and anyone who believed in him."

And finally, many feel guilt about being a part of a morally corrupt system. It wasn't just the soldiers and what they had to do. It was the whole "scene"; from the society that sent them to war without being at war themselves, to the corruption from the top down, to the inflated body counts, to the career "ticket-punching" at the expense of people's lives, to the political restrictions that prevented them not only from winning but from adequately defending themselves. As one patient put it, "Chaplain, it was all b-------, fighting for peace was like f------ for virginity."

The Dynamics of Healing:

It is not the intention of this paper to attempt to unravel the present-day realities of Vietnam veterans. No one can turn back the hands of time and undo the injustices. I am haunted by the fact that as a student in the 60's with a bit more than a passing acquaintance with the events of Chicago in the summer of '68, we had no idea, at least those I was acquainted with, had no idea what the protests did to the morale of the soldier in the field, not to mention the returning veteran. The only

concern, naive as it was, was to end an unjust war and bring our people home as soon as possible. My only hope is that if, heaven forbid, there is another conflict, it is one in which the country as a whole senses both the danger and the appropriateness of the military response.

The other thing that haunts this writer is the length of time Vietnam veterans have hung on to all of this—twenty plus years of pain, twenty plus years of living in the woods or abandoned houses or cars, twenty plus years of substance abuse and marital conflict, twenty plus years of isolation. As a chaplain to potential veterans, what do I need to know that might help short-circuit this cycle of misery?

As a result of lessons learned from Vietnam, Forward Thrust doctrine[9] places the UMT as close to the action as possible. The chaplain will be there with little or no opportunity to take off with the first incoming round. Studies done with Emergency Medical Teams[10] dealing with all kinds of trauma indicate that the sooner the trauma is debriefed, the less likely there will be delayed stress reactions. Joseph Campbell, perhaps America's most distinguished student of mythology, said: "A God outgrown becomes immediately a life destroying demon. The form has to be broken and the energies released."[11]And Burton[12] who served as a chaplain in Vietnam, believes that war can become a god; with heavy chunks of stress from this god growing in the mind of the soldier like a destroying demon. Thus, it would seem to this writer, from all that veterans have shared with him, that there will be "thousand-mile stares" (a term used by veterans to describe battle stress) among the troops in every phase of battle, from predeployment to the end of hostilities. The UMT won't be bored.

At this point, it might be helpful to present a definition of pastoral care. While there are many definitions, the one most meaningful to this writer is the one put forth by Seward Hiltner:[13]

> "The ministry and cure of souls consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding and reconciling of troubled persons, when troubles arise in the context of ultimate meanings and concerns."

Jaeckle and Clebsch[14] define the terms Hiltner uses as follows:

> Healing—to restore to a condition of wholeness with a new insight and welfare.
>
> Sustaining—to endure and transcend circumstances where restoration to the former condition is impossible.

[9]Field Circular 16-51, Ibid. p. 9.

[10]KVMS Council Inc., "Critical Incident Stress", Fairfield, ME: Kennebec Valley Emergency Medical Services Council, Inc. p. 1ff.

[11]Joseph Campbell, *The Hero with a Thousand Faces* (New York: Merdian, 1956), p. 43.

[12]Burton, Ibid. p. 74.

[13]Charles R. Jaeckle and William A. Clebsch, *Pastoral Care in Historical Perspective* (Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1964) p. 4.

[14]Ibid., p. 74.

Guiding—to assist to make confident choices.

Reconciling—to seek to re-establish broken relationships.

This definition is helpful because it can apply to any religious tradition, not just Christianity and because it serves to define the boundaries of ministry. The UMT must be aware that they are not the only ones concerned with the welfare of troops under stress. They are a part of a team, beginning with the commander, that realizes that the mission can't be accomplished without the troops and material to do it, and that the troops can't function unless they're fit. The chaplain, as an advisor to the commander, is in a unique position to recommend, to aid in the communication process, to facilitate the bringing to bear of all the medical and psychological resources at the commander's disposal on hurting and frightened people either to get them back to duty or to further medical attention. In his book, *Finding Hope Again*[15], Roy Fairchild talks about "hope in the present tense." He says, "Hope in the present tense keeps us going in time of trouble." It is important for the chaplain to help the soldier to get out of his/her ruts, either of the past or the future, and focus on the here and now. Fairchild continues by saying: "Hope is . . . basically a shared experience . . . Hope is born when somebody hears us. Hoping is the essence of the pastoral care relationship, in which real engagement, attentive hearing, and the awakening of dormant potentialities are realized.[16]"

Guidelines for Ministry:

I have never seen combat and pray I never do. I have no idea how I would react were I in my patient's shoes, had I seen and experienced what they had. I can mutter things about duty, honor, bravery, and professionalism but the "bottom line" is, I don't know. Thus, I would recommend for consideration Burton's guidelines for ministry.[17] He's seen combat and begins with an important statement about Theology:

> "Theology is not ensconced neatly and comfortably in an ivory tower shielded away from the harsh realities of life. Theology is the drama of life in action. Theology needs to be practical. Among other things, the church's theology is concerned with questions of existence of war and peace, of the human pilgrimage where young soldiers experience bloodshed, hardship, trauma, grief, and death. In the life and finished work of Jesus Christ, theology offers deep meaning for today's living and eternal hope beyond the grave."

How does one get inside?—by invitation. And perhaps one of the best ways to help begin the process is to encourage the sharing of the soldier's life story or what Burton calls his "personal construct"; how "what's going on" relates to his/her family, community, and religious

[15]Roy W. Fairchild, *Finding Hope Again* (San Francisco: Harper and Row, 1980), p. 49f.

[16]Ibid. p. 56.

[17]Burton. Ibid. p. 90ff.

values . . . the world view that the soldier brings to battle. If there is conflict, it is most likely here. The more the chaplain can enable the soldier to build solid constructs, to begin to understand what he/she is feeling and why, the better the soldier will withstand and sustain the pressures, crises, stresses and hardships caused by war and other trauma.

Second, there may be opportunity to utilize and reflect upon biblical themes which effect cleansing, forgiveness, and hope. "Chaplain, what do I do about the Bible which says . . . " is so often an opening line, and an opening opportunity. But a word of caution. Biblical material must not be used as a blackjack to coerce or threaten the soldier who is suffering. CPE (Clinical Pastoral Education) training stresses over and over again, "Stay with the patient. What is the patient feeling? It's not your agenda, Chaplain, it's the patient's." And yet, for example, if the soldier is suffering the loss of a friend in battle, there is the Old Testament story of King David, lamenting the loss of his son, Absolom, killed in battle. II Samuel 19:4ff reflects the hurt, anguish, and bereavement of a father who lost a son in war.

St. Paul was responsible for the death of the first Christian martyr, Stephen. Acts 7:59-60 is reflective of forgiveness and dying without malice. Biblical themes, used in counseling and from the pulpit, that help the soldier to understand, relive, and reinterpret human experiences, especially those of war, will be sources of light and hope.

And finally, ethical principles must be set in the context of the times. War, by definition, does not respect the innocent. Things are never black and white. Defenseless people are often caught in the crossfire and one's best motives are often not enough. There was an episode of *Tour of Duty* that dealt with this quite well. A medic was put in the position of having to shoot a captured prisoner who had somehow gotten hold of a weapon. The medic, a conscientious objector from the beginning, would not shoot and actually tried to defuse the standoff by attempting to let the prisoner go. His indecision caused his best friend to be killed. The prisoner was ultimately shot trying to escape. Now the medic must struggle between the ideal of not killing and saving life, which is his position as a medic, and the responsibility he feels as well as the blame he receives for the death of his friend; not to mention the fact that his action didn't even save the prisoner. In his anguish he goes to the Lieutenant, "All my life I've been taught that to kill is wrong. What do I do with my values." "You come up with some you can live with for the rest of your life," was the reply.

How does one do this? How does one break down barriers that appear to make the soldier suffering from battle fatigue a leper among his own kind? The first step is unconditional acceptance. In other words, the chaplain helps the soldier by seeing him/her as a total person. One must remember that there is a divine spark of the eternal God in each of us. When the soldier comes to the chaplain, he/she is

reaching out, drawing on that spark. And when I fail to accept that, and there are times when I do, I remind myself of who I am, where I have come from, and what my own spiritual journey has been like, with the words of the old Swedish hymn, "The love of God is greater far than tongue nor pen can ever tell, it goes beyond the highest star, and reaches to the lowest hell."

The second step involves the listening process. The chaplain helps the soldier by listening empathetically. Again CPE training comes to mind and the admonition to stay with the patient, not filtering out issues that the counselor finds troubling. What that soldier has experienced is just that, what he/she experienced. And the chaplain who can enter with that soldier into the depths of horror, fear, and pain **and stay there,** is the kind of chaplain to whom the soldier can say, "I want to tell you more. You care for me and don't judge me to be wicked, evil, or a murderer, even though I have killed in battle."

Third, the chaplain helps the soldier understand his/her feelings, interpreting issues regarding relationships, moods, and reactions to his/her spiritual worth. He lets the soldier talk in depth about what happened and he never condemns. If God could forgive King David, if Jesus could forgive the adultress, if Jesus could say from the cross, "Father forgive them for they know not what they do", who are we not to offer the same to young soldiers who do what they have to do in the heat of combat?

And finally, the chaplain encourages to soldier to utilize the other counseling and support opportunities available to him/her. The Chaplain must remember that there are boundaries to the role. He/she is not the psychologist nor the psychiatrist. They have ways of looking at issues that the chaplain hasn't. Nor will all soldiers relate to what the chaplain has to offer. Often the best thing the chaplain can do is to refer the soldier and support that soldier in the process of getting help, even if the help isn't from the Chaplain. If the Vietnam veteran suffered from isolation, both "in country" and at home, then one great lesson the UMT can learn is that their traditional role as builder and strengthener of unit cohesion and community is vital, both to the success of the unit mission and to the emotional and spiritual survival of the unit member.

Conclusion

Acceptance, empathy, encouragement, it seems so simple and yet it is so profound. For when Chaplains deal with casualties, no matter what the wounds may be, there is never any pretense. The issues are real and often involve intimate matters. Let me close with the rules of military engagement as outlined by the former Secretary of Defense Caspar W. Weinberger in a speech at the National Press Club a few weeks after the

1984 election.[18] I offer them as a prayer for the future. For while the United States may one day go to war again, and Chaplains will provide pastoral care to casualties in the field, the hope is that the Post-traumatic Stress Disorder that has haunted such a significant number of Vietnam veterans for so long, will be a thing of the past.

> "First, the United States should not commit forces to combat overseas unless the engagement . . . is deemed vital to our national interest.
>
> Second, if we commit combat troops, we should do so wholeheartedly with the clear intention of winning. If we are unwilling to achieve our objectives, we should not commit them at all.
>
> Third, if we do decide to commit our forces . . . we should have clearly defined political and military objectives and we should know precisely how our forces can accomplish those objectives.
>
> Fourth, the objectives and forces must be consonant in scale; getting halfway involved is worse than staying out.
>
> Fifth, before the US commits forces, there must be some reasonable assurance we will have the support of the American people and their elected representatives in Congress. This support cannot be achieved unless we are candid in making clear the threats we face; the support cannot be sustained without continuing and close consultation. We cannot fight a battle with Congress at home while asking our troops to win a war overseas.
>
> Sixth, even if all these other tests are met, the commitment of US forces to combat should be a last resort."

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Memorial

James C. Schaap

The whole time they rode out to the cemetary, Lew Van Dam talked and talked and talked, the steam chunks around his words filling the pick-up. Out front, a south wind snatched up corn leaves from the frozen fields and sent them dancing across the blacktop, but inside Van Dam's chatter was the only movement in the solid cold air. On and on he went, Wiley thought, as if the man were afraid of silence.

They'd walked out of church together after the funeral, and Lew told him they might as well ride out to the committal together since both their wives were staying behind to get lunch ready. All the way out there, Lew Van Dam bitched: how his fuel bills were killing him; how even after forty years on the farm, he gets shaky nervous come Spring when everything has to get in on time; how a man might as well get out of farming altogether if he can't make a decent living; how he's got nothing anymore but nitrate poisoning bad enough to kill a cow. Kept jabbering.

He finally quit when they got to the cemetery and joined the thirty people or so already out there, a small crowd, with the temperature what it was and Henry Minnard, the dead man, having no real family to speak of. The snowfields to the south put an icy edge on the wind that snapped the plastic shelter so hard it seemed as if it might shatter and leave the retired farmers and the color guard, all bundled up, nearly defenseless against the cold ridge where the cemetery overlooked town.

Wiley stood in the back in his snorkel jacket, the fur zipped up tight in a tube around his face, while Lew, hands in his pockets, scrambled up front in his wool dress coat, as if he had to be in the middle of everything. It was so cold they just scratched the whole taps thing, the color guard simply standing at attention instead of walking out in front of the hearse. The minister's lips turned purple as he

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chopped off the words, Henry Minnard's wife standing in front shaking in her sister's arms.

From the back of the crowd, Wiley watched Lew Van Dam bawl. County Cattle Feeders chairman, fourteen hundred prime Iowa acres, and what not else, Lew Van Dam stood there and cried. Once the preacher finished, the Legion commander gave Lew Henry's own flag, neatly folded, and Lew gave it to Henry's widow, a sugary edge of frozen tears around his eyes, then hugged her, his breath trumpeting over her shoulder like a steer's.

On the way back to church the whole story came out—how Lew claimed he knew Henry Minnard so well that it just about killed him to have to see that shiny casket and lay him down forever in that field of frozen death, how the two of them had been buddies forever during the Second World War.

"I can tell you everything, Wiley," he said. "I can tell you because you'll understand. *You* been in the service. You know, don't you?"

Wiley shrugged his shoulders and let the man rattle on in the cold.

He said how he and Hank Minnard were together right from the start, from '42, from the day they left Sioux Falls; how they stood side-by-side when they were issued uniforms, how they did every last thing together.

"Motor pool, both of us," Lew said, "We followed the front from Normandy across the Rhine, fixing every last piece of army hardware—jeeps to deuce-and-a-halfs to tanks. All through Europe—'44 right through until we got out," he said. He stopped talking to take a drag of his Winston. "Paris, France?" he said, "shit, I been there. Germany?—I seen it all."

Wiley did a tour in Vietnam. Out in 1971. He'd always thought there wasn't much to say about it. Everything had been said or written. Even TV shows now. He'd done it, that's all. The rest of them could say what they wanted to, argue forever but at least he could say he'd done it. He'd been there. Their daughter Mary Lynn did a paper for a school report, and he told her some things; she was even proud, he thought.

"We went through the whole thing together, see?—Hank and me—start to finish." Lew blew on his fingers. "Damn, Wiley, you put a man like that in the ground and you start to wonder if those times weren't the ones that really counted—back there in Europe. We did it—the two of us." His nose was running, so he leaned over to pull out a hanky. "Shoot, that was something, but you know it, too—don't you?"

"I didn't even know you and Hank were that close," Wiley said.

"Close?" Lew said, throwing that hanky on the dash in front of him. "What do you mean, *close*?" He locked his hands up around the top of the steering wheel. "You live with a guy for three years—eat, sleep, drink, even shit with him—you read each other's love letters, you work your butt off, up to your elbows in grease, and all the time—

every last day—you're saying to each other how great it's going to be someday to sit out on the back porch on a perfect warm night in June, knowing the whole crop is in down in the ground, every last seed is warm and wiggling." He sucked some air through his teeth and sniffed. "You got dreams is what I'm saying. That's what you live for. Who cares about Paris?" He blew warm air in his fingers. "*You* know that, Wiley," Lew said. "I don't have to tell *you* . You been in service. You been in war."

Wiley sat across the seat with a hand up over his mouth as if to hide his breath.

* * *

The kids were still in school when he and Carolynn got home, so he told her how Lew had cried out there in the cold, made a spectacle of himself, and what he'd said on the way home about the two of them and the war.

"What'd you tell him, honey?" she asked him.

He scratched at his fingernails. "He's the guy did all the talking," Wiley told her. "I didn't have time to get in a word."

"You didn't tell him anything?"

"I didn't have a thing to say."

He could tell by the way Carolynn put down her coffee spoon that somehow she'd wished it were different.

"It's good that you could be there to listen," she said. "Probably he needed somebody to say all of that to—somebody like you, who'd been through it." She looked up at him almost sadly. "You know what I mean," she said, begging him with her eyes like she could, asking him to talk.

"Of course, I know what you mean," he said, looking out over straight lines of corn stubble poking through the snow on the field west of the house.

"Hank must have really been a buddy," she said. "But it's a funny thing because you never saw them together that much—not the couples, I mean."

He was thinking how it might be wet Spring with all the snow, how the yard would be full of mud.

"I suppose you get close to a man like that in the service," she said, "going through it together."

He got up from the table and took out a cigarette from the pack he kept up by the bills above the refrigerator. He didn't smoke much any more, not in the house anyway, not with the kids harping constantly.

"You have someone like that from Vietnam, Wiley?" Carolynn said, "somebody?"

He lit the cigarette, pulled the ashtray from behind the envelopes, but let it sit up there out of the way.

She picked up the scissors and cut a coupon out of the paper. "You had buddies, didn't you?"

"There's guys I wouldn't mind talking to sometime," he said, "but I wouldn't go out of my way to see them and I don't think they'd do any more for me."

"Nobody," she said, "really?"

Faces he remembered, and the names that went with them came up like magic in his mind, one after another. Hibbard would be bald as a buzzard now, and Flannary always wanted to sell cars in Little Rock, where everybody talked just like him, he said. "Maybe," Wiley said. "I just don't think about them much."

"What do you remember?" she said.

Pronster was going to go to college for the women. Meredith said he wouldn't go back to Columbus for nothing. Alaska, he said. He wanted to be a wilderness man, coonskin cap. All Wiley really remembered was the farm, coming home to Iowa. "You know," he said, "nobody has time to sit out on a porch and watch the crops grow—not in farming nowadays. It's a cut-throat business now."

She looked up at him strangely, the scissors in her hand.

"It's something he said," Wiley explained. "It's just one of them hundreds of things Lew said coming back." He didn't want to explain. "Just nevermind."

Carolynn turned the page and looked up and down the columns. "Did they have the whole army rigamaroll out there? Tillie said that Henry had asked to have the whole thing—shooting rifles and everything," she said.

"Too cold," he said, "thank the Lord."

"I guess it comes with being in the service—did you know that?" she asked. "All that has to happen is that somebody has to ask for it. You don't pay a thing. You just have to ask for it."

He knew the kids would smell the smoke when they came in, so he doused the cigarette. "Carolynn," he said, "if you love me, don't order any of that junk when they put me in the ground."

"Don't even talk that way—"

"I mean it."

"I just wondered," she said.

"Promise me," he told her.

"Wiley," she asked, "why is that so important? Why do you have to forget so hard?"

"I was a medic, you know, mostly behind things. I didn't have it so bad."

"What aren't you telling me?"

"Nothing. It's twenty years ago," he said. "And it gripes me no end when guys can't forget it, as if that's all that ever was was Vietnam. It gripes me no end, Lynn. Shoot, I was there and everything, and it's nothing to hang your hat on."

She sat there waiting for him to go on. Outside, he could finish a smoke, he thought. In the barn, he had to nail up some pens for his sows. He pushed open the folding door to the back hall and raised his eyebrows at her, then shrugged his shoulders before going downstairs to get dressed for the barn.

* * *

In late May the sun stays up all day long and air warms up the ground so you can smell life stirring. In the shadow of three old pines out front of the cemetery, Wiley sat on his knees setting out Memorial Day geraniums at his parents' grave, a job that fell to him in '83, when they buried his mother out there beside his father.

He dug out the holes and dropped in the geraniums, threw a little water over them, and looked around for the kids, who he shouldn't have brought along but he did anyway because his father had always taken him out there too, the day before the holiday. Half a cemetery away, they were riding graves as if they were ponies, playing leap-frog, row to row, even Danny, the eighth grader, who looked up every once in awhile to check his father, make sure that he could get away with what he somehow already understood was a kind of sacrilege.

He jammed the empty pots into the box, along with the watering jug, and stuck it under his arm, then stalked the kids, It was purely by accident that he ran into Lew Van Dam, who, like half the town, was out there putting in flowers.

"I don't suppose I could twist your arm into marching on Monday?" Lew asked from all fours. It wasn't the first time that he'd tried to recruit Wiley into marching with the Legion.

"I don't even have a uniform," Wiley told him.

"I can get you a cap is all you need," he said.

Wiley tried to call the kids.

"Look at this here," Lew said, pointing with his trowel. And it wasn't until that moment that Wiley realized he was standing at the grave of Henry Minnard, no stone yet, only an engraved brass marker stabbed into young grass growing on the mound like fine hair. "I told his wife I'd take care of this for her," Lew said, pointing to the marker and the new flowers. "She still don't have her feet on the ground yet. They only had each other."

"I'd think you had enough work out here just with your own family," Wiley said.

"Hank *is* family," Lew said, sitting, "Listen, you don't have to join the Legion to march along. It's just the numbers, you know—we keep getting smaller."

Wiley looked back at his parents' grave. "It's your parade, Lew," he said. "I told you that before. You and Henry. It belongs to you guys. It's your war."

Lew packed dirt in around the pots. "That's crap," he said. "It's for all of them out here," he said, pointing around at the stones with flags. "Look at 'em all." Then he stared up at Wiley, like his own father might have. "The trouble with you Vietnam guys is it's all you can think about is how bad you had it. You think you're the only ones who had it bad." He jammed the trowel back in the dirt, and wiped the sweat from his temples with his jacket cuff.

"I got to get my kids," Wiley said.

"Whole cemetery is named after your relative—Henry Lammers, the Great War. You knew that, didn't you? 1918—killed in France in a trench, in the mud."

His grandma's only brother, he remembered. Somewhere his father had a picture of a doughboy surrounded by his mother and father, a yellowed picture full of pride. Somewhere that picture was buried in his parents' things, somewhere.

Lew squirmed around until he got to his knees. "Look," he said, "Hank never had no kids—you know that." He pointed down at the marker. "My son Fred was born when we were somewhere way the hell out in France. I remember the letter. There was this lull," he said. "The Krauts were already pulling back to the Siegfried Line, and all they left behind was some stragglers to slow us down. Not a whole lot to do. That's when I got the letter." He leaned back and sat, one hand behind him.

" 'We got the most beautiful boy you've ever seen,' " he said, raising his hand as if he were reading the letter. "She wrote me right from the hospital, and I swear I smelled it." He held his fingers to his nose. "So Hank here says that it'd be wonderful to see them together, Tillie nursing little Freddy. 'Imagine that,' Hanks says, 'Tillie in all that white bedding, sitting up and nursing that new baby.' He knew what I was feeling, just like that boy was his—like we had one mind. *You* know what I'm saying—dammit, you know. You been to war." He pointed at the gravesite with the trowel. "It's part of me in there," he said. "You wait till you lose buddies."

Couldn't stop talking, Wiley thought. Just couldn't shuttup, had to go on and on.

"I was with him when he died, you know," Lew said. "Tillie come right out to the field to pick me up. She told me that Marge had called from the hospital. Those women knew what it was between us." He cupped a match in his fingers and lit a cigarette.

"He went fast, you know. I tried to talk about times in France, but when he went it was so quiet in that room, you could hear dust settle." He looked around the graveyard. "I sat there holding his hand," he said, "and just like that it was over. Nothing said. Just silence."

Wiley watched the kids climb the steel fence near the pines.

"But that's the way it should have been," Lew said. "Back there in France, all around us there was war, and we used to hear it all night

long, the bombs. But always there was this silence between us—the big-mouth wops from New Jersey and all them city guys in the motor pool, and us two hick farm boys, with monkey wrenches, and we never had to say a thing. Both of us just knew just what it was we were dreaming, see? *You* know what I'm saying." He put a hand down to his knee and pulled himself to his feet. "I don't have to explain to you."

Wiley felt his hands shiver as the words tipped out. "I don't understand a word you're saying," he told him. "You go on and on and on like I know, but I don't."

Lew slapped off grass clippings. "You're lying," he said.

"You don't have a clue, Lewie," Wiley said. "We're talking about a whole different world."

Lew dropped his cigarette in the soft dirt of Hank's grave, then stepped it out. "Maybe it was," he said. "You should know, you were there." He kept his foot down. "But you still know what it's like—better than somebody who never went—"

"I *don't* know," Wiley said. "I never had all that good buddy stuff. It wasn't the same.

Lew let it sit there for a minute, and then he pulled himself up to his feet and brushed off his knees. "Maybe that's true, but you know what it is to have dreams," he said, pointing his finger like an old preacher. "You know what it is to be in the middle of all that and still dream about the smell of good land. Dammit, you know—just like he did." And he pointed to the grave.

When Wiley got home, the smell of coffee made the air rich inside the house. The kids stayed outside in the sun.

"Anybody else out there?" Carolynn said with her back to him.

"Couple dozen people at least," he said.

"Talk to anyone?"

He remembered so clearly how he'd tried to tell her everything in those letters, how what he'd written seemed even then like holy scripture, how he'd put everything in.

"Boys behave?" she asked.

"Lew Van Dam was out there," Wiley said, swinging his jacket up over the back of a chair. "I ran into him again."

She turned to him and grabbed the towel off her shoulder, then started drying her hands. "What'd he say?"

He waited before sitting, stood there at the table with his hands on the two points of the chair. "He said he wanted me to march tomorrow," he told her, "for the holiday, for the Legion. You know."

"Again?"

"He doesn't understand," Wiley said. "He's so way back, he doesn't know anything."

"Know what?" Carolynn said.

"It's all behind me," he said. "I tell myself I got you and the kids and I got this farm and all of that's history and there's no sense celebrating anything that couldn't be celebrated then."

"All of what?"

"All of that time over there."

She kept at him with her eyes. "What'd you tell him?" she said.

He pulled out the chair just as she pushed coffee over the table toward him. "I told him *no*. I told him I wasn't going to walk in his stupid parade."

He looked down at his hands and saw his fingers shake.

"You're jealous of him, Wiley," she said. "Down deep, you're really jealous of him and Henry, aren't you?"

He crossed his legs and slapped at the dirt on his knees from when he'd knelt out there at his parents' grave.

"He gets you upset somehow because it wasn't the same," she said. "Is that what's bothering you, Wiley?"

"I was out there with a hundred thousand guys and none of them cared like they did—none of them." He looked around out the windows, away from her. "There was this one time," he said, "we were coming back from Phu Tai on the log bird when we came up on this APC that just got hit." He took a long sip from the coffee. "The chopper got called down for the wounded. They told us to get out the bodies. The thing was incinerated. The guys inside were burned to the seat frames. We had to scrape them out and put what we had there into body bags."

Carolynn sat with her cup up to her lips.

"Three days later I saw the names on a casualty sheet. I mean, it surprised me they all had names—you hear what I'm saying? They had names and places they were born, and I was almost surprised." He stopped for a minute, forcing her to look at him. "I never had a Hank Minnard, Carolynn, if that's what you want to know."

"Nobody?" she said.

"Some lived and some died, but we were all short-timers. You put your months in and got back to the world. That's all. None of this holding hands shit."

"What did you have?" she said.

"Nothing," he said. "We didn't have nothing at all like that. All I had was a sense of getting myself out—and you. Maybe all I had was letters—your letters, and what's back home. Nothing else."

"You had me?" she said.

He looked at her hair, lighter now, less kept, cut shorter, and at her eyes, the way lines from the corners spread into the edges of her temples—at the spots in her skin where he once imagined her so perfect, his wife now, a mother. She was part of him now, part of a whole different story, nothing close to what she was back then, the dream he had over there, the image of Carolynn.

"I remember this one Sunday morning in Saigon," he told her. "I sat on a park bench in the middle of town and all I wanted to think about was you back here right then in church. I thought about your arm," he said, amazed that it came back so effortlessly out of nowhere,

as if it had suddenly been unearthed. "Can you imagine that, Lynnie, your husband sitting there thinking about your arm, just your arm?"

She held her cup of coffee in both hands.

"I could feel it, really, I could feel your arm in my fingers, I swear it." He held out his hands in front of him, rubbing his own fingers. "Crazy, isn't it? Can you imagine your husband somewhere a thousand miles away getting off on your arm—how soft it was?"

She pressed her lips together tightly in a smile.

"I sat there feeling your arm in my fingers and at the same time I was repeating the words of the twenty-third Psalm—'The Lord is my Shepherd.' Like church. 'I shall not want. He maketh me to lie down in green pastures.' All of that. I kept going over it, trying to force it into my soul almost." He looked up at her. "That's really dumb, isn't it?"

"Like meditation," she said.

"I suppose. Carolynn Folkert's arm—"

"*My* arm—"

"Yeah," he said, "*your* arm and the twenty-third Psalm in the middle of Saigon on a Sunday." He brought his hands up to his eyes and laughed. "I'm sorry," he said.

"Why?"

"I remember I could feel things stop in me, all the nerves just quit, everything shut down when I'd think about you. My nerves went soft as fur, and all the time I was trying to repeat the words of the Psalm. It made things quiet."

" 'He restoreth my soul,' " she said.

She was something of yours from another world you knew existed only because you had this vision memory, he thought. He didn't have anyone else, only her. "God, I loved you a lot," he said.

"More?" she said, smiling.

"I said things in those letters that I guess I don't say anymore," he told her. "I remember how I could pour it into that pen—you know, writing. I couldn't do that anymore." She held one hand up beneath her chin as he talked, and her eyes suddenly seemed dream-like, almost the way he would have imagined her back then, twenty years ago. "Listen," he said, "it wasn't just your arm I thought about over there, I'll tell you that much. I thought about the rest of you too—every sweet inch, baby."

Her eyes fell slightly. "It was all so different, wasn't it?" she said. "I mean, from what we are today—better, almost." She brought down her arm and stretched it out toward him across the table. "Here," she said, "hold me now, like then."

He put one hand on her wrist and the other over her elbow, pinched softly, then spread his fingers and ran them lightly over her skin, stopping intermittently to squeeze. Dim blue veins ran up from her wrist and disappeared into her flesh. The bones on the back of her hands rose from her skin like tight wires, but all around him the streets filled with little people begging him to buy, bicycles pedalled all over

through the constant Sunday morning chatter of a language he'd almost learned to hate.

"Like this?" Carolyn said. "Is that what you mean?"

If he pressed her flesh just soft enough he could really feel her there in his hand. " 'The Lord is my Shepherd," he said again, "I shall not want.' "

He heard her breathing thicken. "I used to cry," she said, "because I worried so. I never told you how much."

"We got hit on patrol somewhere once," he told her, "and the radio guy went down just on the other side of the hill, the box was squawking—I could hear it, the buzz, the garbled noise." He kept his left hand on her arm, raised his right hand to his eyes. "When I tried to get up, they kept shooting, and I was scared. I knew the radio guy was down, but I couldn't move, Lynnie. I couldn't move. I was the damn medic."

She put her hands over his.

"Four hours I listened to that squawking. He was dead."

"You never told me," she said.

"It was the crying that made me sick last winter," he told her. "It was Lewie Van Dam's crying out there in the cemetery that did it."

"You never cried?" she said.

"I cried so hard I don't have a drop in me," he said. "All night I cried. You see me cry now, Lynnie?" he asked. "You ever see me with wet eyes?"

She looked down. "You're too strong—"

"Strength, hell," he said. "I'm too scared." She pinched his fingers. "I buried my parents, Lynnie, both of them. Don't you dare say I didn't have occasion."

She reached up and took his arms in both her hands. "You couldn't tell me that?" she said. "In all those letters, in all these years?"

"Some people can go on and on," he told her. He pulled himself back and stood. "I got chores to do."

On Memorial Day he was out in the field, rotary-hoeing in the sixty, north of the house, roaring along in fourth gear, kicking up dust behind him, smashing the hard edge of soil into pieces around the straight lines of corn, when he came to the far edge where his father had always said there years ago an immigrant church stood, long before his time or his father's, on a flat spot at the very corner of his land. Every year he'd kick up something in the dirt, maybe a brick, hard and square in the soft ground, maybe a square chunk of wood, blackened by rot.

And that's where Carolynn saw him late that morning, standing beside the tractor in his coveralls, the cab door swung open, looking down at something he held in his hand. Cheryl, all decked out in her band uniform, was driving them back from the holiday parade, the boys in the back seat in their scout uniforms. Carolynn sat in the front, along the road, and that's when she saw him out there by himself.

"What's Dad doing, Mom?" Danny asked.

She couldn't see exactly what he was holding, but if she could have, she would have seen him scraping the dirt off a piece of porcelain from some old church plate, a scrap of white he'd unearthed from the ground, some remnant of a church that once stood there long ago full of a couple dozen people with hope.

But she could see from the rounded shape of his shoulders, from the way he held that something precious in his hands, and from the way his head was bowed, that her husband was dreaming about something, and out there in the field, alone, the tractor's noise crowding everything out of him, he was thinking about something she might never fully get from him—or give him either, something she might have been herself unable to give him, but something that at least had finally made him cry.

Ministering To Families With A Retarded Child Using The Family Systems Model

Dale D. Ellens

Introduction

I stood in the neonatal intensive care unit of Blodgett Memorial Hospital looking through the glass of the incubator at the tiny, 3 pound, 4 ounce body of my newborn daughter. I was numbed by the last hours' activities which introduced me to a world I believed only existed for others. My wife was rushed into an emergency room to undergo a cesarean section necessitated to save both her life and the life of the fetus. I watched fearfully as the physicians feverishly tried to extract the tiny, bloody body of our daughter from the jaws of the uterine muscles that held her head in a death grip. Once removed, her body, now turning blue from lack of oxygen, was hurled into the skilled hands of the pediatrician and his staff of neonatalogists. I heard fear in their voices as they pleaded with the baby to breathe. Then came the weak, almost inaudible cry which was met with the sighs and laughter and tears of us all.

Hours later, as I peered down at her little frame dwarfed by tubes and gadgets, I heard myself mumbling pain-filled questions. "Why is she so small? Why are all the tubes hooked up to her? Why is she in intensive care? Is she going to live? What is wrong with her?" The neonatalogist standing next to me must have sensed my pain and said "Mr. Ellens, there are several possible answers to why your daughter is so small. We are not sure yet what the real cause is, but we believe that her size is the direct result of two factors. We know that her blood is not being sufficiently oxygenated by the heart. So we have sent for a pediatric cardiologist to come over and run some tests. She probably has some sort of heart defect. Another factor is that we think she a Down's syndrome baby. The genetic results won't be in for a week or so; but she has many of the classic characteristics of a Down's baby."

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That day on which Laura was born occurred six years ago. Yet, those words were burned into my memory and are still as fresh today as they were on the day spoken. These words ushered our family into a phase of life that has challenged every relationship skill, every faith precept, every moral and emotional fiber that we possess. Pat and I were not prepared for the stages of restructuring we would be forced to muddle through. The grief of Laura's birth, the fear of her impending death, the chronic loss of a "normal" child, the stress of moving a family three months after Laura's birth, and the normal stressors associated with family life challenged the very foundations of all that we held sacred.

Only subsequent to Laura's birth was I introduced to family systems theory. What little I know about family systems convinces me that this approach to counseling is the most comprehensive and practical guide to aid the family who must restructure their lives in the wake of the birth of a retarded child.

This article is my attempt to tell my story using the terms and categories of family systems theory. The strengths such an approach has to offer is that my story cannot be refuted or challenged; it is my own. I trust it is a representative sample of the stories of millions of families who must be ministered to during their attempt to restructure their family life after the birth of a retarded child.

Understanding The Family In Therapy

"Ministering to Families With a Retarded Child . . . " was deliberately chosen over "Counseling Families With Retarded Children . . . " because it is my intent to discuss this topic in the framework of pastoral counseling and pastoral care. I will not be focusing exclusively on therapeutic intervention, though the chaplain will be doing such intervention as is appropriate to the needs of the family. Rather, the focus will be on gaining a deeper understanding of the broader family dynamics resulting from the birth of the retarded child and how the chaplain fits into the family's restructuring process.

As I use the term "family" I am limiting the spectrum to the nuclear family unit. When this term is expanded to include all the varieties of family units, then many more dynamics come to bear on the subject. I could not do adequate justice to all these dynamics in this paper.

Though some might recoil at my use of the term "retarded" I use it intentionally throughout the paper. I have a therapeutic reason for the use of such a term. In recent years there has been a tendency in our culture to reframe society's concept of the handicapped person. I support such a healthy integration of the handicapped person into society. However, with such an attempt there is also the danger of masking or denying the pain surrounding the handicapped person and the family.

When dealing with the family who has just suffered the introduction of a retarded child into their circle, one may be tempted to use such terms as "mentally handicapped", "developmentally delayed" or "mentally impaired" when referring to the retarded child. When people approached me after Laura's birth with such "cleaned up" language I felt that they were playing down my grief, while suggesting that Laura's condition was not really all that bad. My response to them was that I gave them permission to call it "like it is" and, thereby, allow me to be honest about my pain.

The clinical definition for "retarded" has a very broad function. There are five levels of retardation. Each level is defined in categories of intelligence, degree of care-giving required, and ability to contribute to society. The following grid roughly depicts these five levels:

Level	IQ	Care Required	Ability to Contribute
Profound	0–24	Total	None
Severe	25–39	Total	Very Little
Moderate	40–54	Moderate	Moderate Functional
Mild	55–69	Moderate	Functional
Borderline	70–84	None	Highly Functional

As the level of retardation intensifies there is a higher probability of associated physiological complications and disfigurement. The greater the retardation the more intense will be the level of stress placed on the family.

Applicable Family Systems Principles

The primary principle of family systems theory as it relates to families with retarded children is that change in one part of the family will necessarily produce change in the entire family system. The introduction of any child into the family produces a significant change in the structure, role definition, emotional system, and behavior of the family. This is magnified and complicated when the child introduced into the family is retarded. How the family responds to this change will be determined by any number of dynamics which are in place in the family system at the time of such a trauma. These dynamics include family triangles, degree of differentiation of self permitted in the family, the undifferentiated family ego mass of the family, and the condition of the support network of the family.

The triangle is the smallest, most stable relationship system within the larger family system. Murray Bowen defines it as " . . . a three-person system (which is) the molecule of any emotional system."[1] The two-person system known as a dyad is an unstable system that immediately forms a series of interlocking triangles when the family is introduced to a stressful situation. The triangle frequently is

[1]Murray Bowen, *Family Therapy in Clinical Practice* (New York: Jason Aronson, 1978), p. 360.

composed of two parents and a sibling. However, any number of triangles might be presented to the chaplain. Other possible triangular systems might be two siblings and a parent, a husband and wife and one of their parents, or even the husband and wife and the chaplain. The more dysfunctional the family is at the time of the birth of the retarded child the more defined and potentially destructive these triangles will be.

Frequently, stability is sought by one partner seeking alliance with the most dependent, vulnerable child against the other partner. When this happens the child begins to act out with destructive behavior because he or she is emotionally incapable of fulfilling the demands of such enmeshment into the parental dyad. The function of the triangled child (often labeled as the "problem child" by the parents) is to focus the family's attention on the dysfunction of the child rather than on the parents' inability to cope with a crisis.

Such triangles are inevitable in the family that has been introduced to the birth of a retarded child. The very nature of the crisis will cause the family to form some degree of triangulation as a means of stabilizing the larger family system. The chaplain will want to exercise caution that he or she not be triangled into the family. Such an incorporation of the chaplain into the family mass will lead to a loss of objectivity and a tendency toward enmeshment into a dysfunction in which the family might be stuck.

A second concept of family systems is the differentiation of self. The differentiation of self is measured by the individual's ability to appropriately separate emotional and rational responses to a crisis. Bowen defines differentiation of self as "the degree of fusion or differentiation between emotional and intellectual functioning."[2]The person who is least differentiated is a person who cannot distinguish feeling from fact. Such a person will fuse their emotional response so tightly to a given crisis that their behavior can be considered a reaction rather than an appropriate response. Such a person will be so dependent upon others in their family system that they have no sense of self. Their self is an indistinguishable part of either the strongest person of the family or the family ego mass.

On the other end of the continuum is the person with a highly differentiated self. This person, though displaying appropriate emotional responses to an event, will be able to respond more rationally to a crisis. Such a person will be able to separate an event from their responses to the event. This is a person who could be described as the autonomous self. The person with a high level of self differentiation will respond more independently to a crisis, rather than being emotionally enmeshed into the larger family mass.

Based upon my counseling experience I have noticed that family systems that are enmeshed and breed long term dependencies are the

[2]Bowen, p. 362.

families that exhibit a low differentiation of self by their members. These are likely the families that will have a more difficult time restructuring after the birth of a retarded child. Of the low differentiated self Murray states, "They are easily stressed into dysfunction, and it is difficult for them to recover from dysfunction."[3]

Edwin Friedman suggests that one of the laws of family process is . . . "If a family problem is chronic (perpetual or recurrent) there must be reactive or adaptive feedback from somewhere in the system to sustain it."[4] The family with a retarded child, in an effort to cope with a chronic problem, will look to one person within the family circle to provide such adaptive feedback. In a healthy family such a person will surface who has some degree of differentiation of self. The dysfunctional family will either be without such a stabilizing presence or the person who is relied on will be more reactive than adaptive to the chronic problem.

The undifferentiated family ego mass is the concept defining the emotional system of the nuclear family. This emotional system of the family can range from a closed system to a very open system. A closed system is one in which the sharing of emotions is not allowed. An open system will allow for more emotional vulnerability by its members. It is more likely for the enmeshed family to have a closed emotional system in which all members of the family consciously or unconsciously coalesce to avoid negative issues. The character of a family's undifferentiated ego mass will determine how the members of the family relate to one another, make decisions, deal with crises, relate to external support systems such as church and community, and how an attempt towards self autonomy by individuals within the family are dealt with.

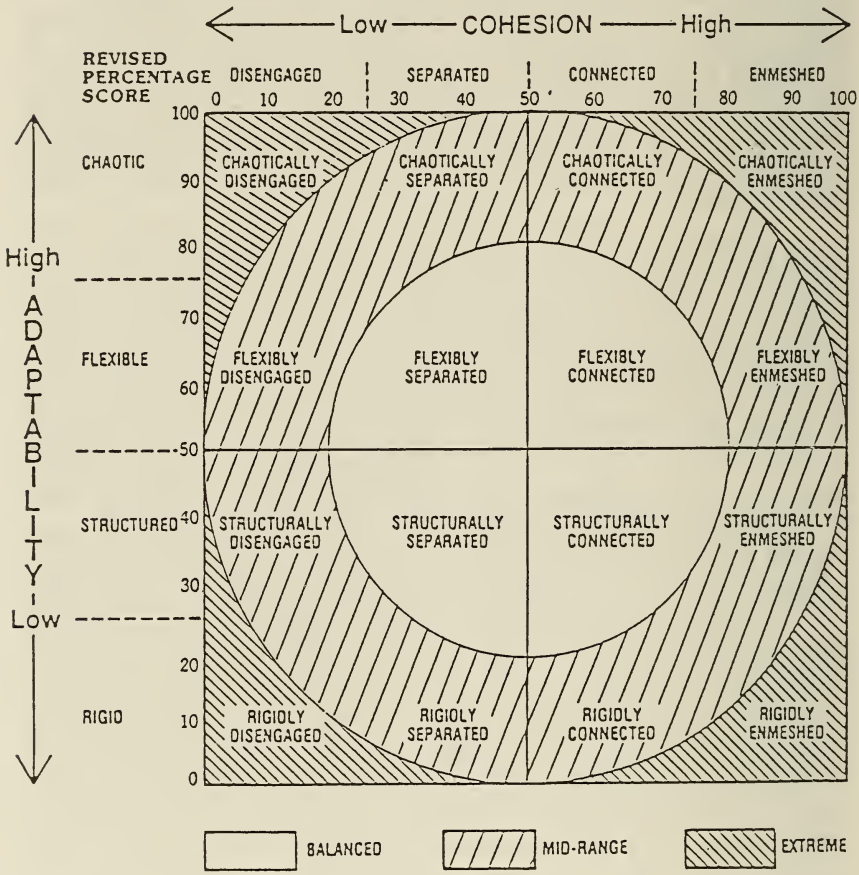
The closed family system will have a significantly more difficult time restructuring after a crisis. In other words, the greater the undifferentiation the greater the potential for problems. The family with a high level of undifferentiated ego mass has a strong probability of producing children with a low degree of differentiation of self. When a retarded child is born into such a family there will be great amounts of energy expended to deny or transfer the problem. It is accurate to predict that severe marital problems might be the outcome. Or the parents might place the responsibility for their problems on the retarded child. Whichever way such a family chooses to deal with the chronic loss of having a retarded child, it will be destructive to either the system as a whole or one of the members of the family.

[3]Bowen, p. 362.

[4]Edwin H. Friedman, *Generation to Generation* (New York: The Guilford Press, 1985), p. 45.

A helpful tool to use in the identification and plotting of the undifferentiated family ego mass is the Circumplex Model developed by David H. Olson (Fig. 1).[5]

Figure I. Type Of Marriage Based On Circumplex Model



As can be observed, the Circumplex Model measures the family ego mass on two basic scales: levels of family adaptability and family cohesion. High family adaptability means that the family ego mass is like water—very fluid and dynamic. Low adaptability means that the family system is like steel—very static and resistant to change.

[5]David H. Olson, Candyce S. Russell, Douglas H. Sprenkle, *Circumplex Model: Systematic Assessment and Treatment of Families,* (New York: Haworth Press, 1989), p. 10.

A high level of family cohesion means that the family ego mass is like glue. Such a family discourages individual autonomy by its members. Conformity of self-identity is the rule. The member of an enmeshed family will have almost no sense of self. The self of the individual will be synonymous with the family identity.

When these two scales are measured together we can identify sixteen different types of family systems. Each type will identify the family's undifferentiated family ego mass. Knowing the family's system will assist the chaplain in understanding their response to the presence of a retarded child in their circle.

Generally it will be the rigidly enmeshed family that will have the greatest difficulty working towards health after the birth of the retarded child. This family type does not possess the tools to adapt to change or to permit self autonomy within its system. It is, frequently, this family type that possesses a low measure of self-esteem. Such a presence of corporate low self-esteem will tend to render the family even more handicapped in constructively coping with the presence of a retarded child.

Often these rigidly enmeshed families will come to the chaplain or therapist presenting the retarded child as the identified patient. "In the family with low self-esteem the mental retardation is evaluated as another example of their corporate inadequacy. They treat the retardation as external proof of their own negative feelings about themselves."[6] This has especially high potential in the family where the child's retardation is moderate and where the child looks "normal".

Such a family attempts to cope with their child's abnormality in three possible ways. The first coping strategy used by the family might be that of rejecting the retarded child. In this case all the members of the family become emotionally disengaged from the child. Lacking adequate coping mechanisms, the retarded child acts out with violent, anti-social behavior.

A second response by the family might be that they treat the retarded child as the family scapegoat. The child is blamed for all the family dysfunctions.

The third potential coping strategy of the dysfunctional family is that they withhold special education services from the retarded child while living with the delusion that the child is normal. They rationalize the obvious problems of the child by labeling them a "dumb act" or as just "stupid".

In these cases the retardation actually functions as a stabilizing factor for the pathological family. By masking the deeper issues of dysfunction within the family, the retarded child becomes a necessary

[6]Lynn Wikler, "Family Therapy With Families of Mentally Retarded Children", in *Questions & Answers In The Practice Of Family Therapy,* ed. Alan S. Gurman (New York: Brunner/Mazel, 1981), p. 131.

part of the family. The family begins to break down, however, when the retarded child acts out in socially unacceptable ways.

In addition to the rigidly enmeshed family, another family that might present itself for therapy is what Friedman calls the "child-focused" family. In the child-focused family it is the healthy child who is presented as the identified patient. Friedman identifies three patterns that generally emerge in the child-focused family.

First, the mother and the most impaired child are locked in a reciprocal emotional response to one another. Mother displays a noticeable level of anxiety over her impaired child's poor functioning. Whenever the child's functioning began to improve, the mother's anxiety level would rise. Similarly, the more the mother gained control over her anxiety the more dysfunctional the child became. The stronger this negatively reinforced bond between the mother and the retarded child became, the more the healthy sibling resorted to similar dysfunctional behavior. Thereby the healthy child managed to win the mother's involvement.

Secondly, the father tended to be of no account in the family activities. He was emotionally absent. This only contributed to the increase of sibling rivalry. The healthy child had nowhere to go for affection or affirmation but into the dysfunctional, anxiety ridden relationship with the mother.

The third pattern of the child-focused family is that these mothers who displayed high levels of anxiety with their own children generally were not comfortable in their relationships with their own mothers. Their relationships with their mothers were typified by a high degree of inflexibility.

For treatment considerations it is important that the chaplain (as in all family therapy) not get hooked into treating the identified patient who, in this case, would be the healthy child. Such enmeshment into the family would be simply another destructive triangle feeding the dysfunction in the marriage. The father and mother are the prime players in this struggle exposed by the healthy sibling. The identified patient is only giving expression to a problem that exists between mom and dad.

Friedman suggests four possible treatment strategies: 1) Treat family and children together, 2) Treat mother alone with focus on nuclear family, 3) Treat mother alone with focus on family of origin, or 4) Treat father alone with focus on family of origin.

The rigidly enmeshed family, the family with low self-esteem, and the child-focused family are just three of the cases with which family therapy might be the treatment of choice. However, we should not assume that because the family has a mentally retarded child that family therapy is always indicated.

More frequently, the treatment of choice may be nothing more than good grief work and reconnecting the family to a support network. Only rarely is the retarded child the identified patient. I have often

discovered that the most frequent presenting problem in the family with a retarded child is the marriage. After looking deeper these marital conflicts were found to have their roots in the parents' inability to grieve well over the chronic loss of having a retarded child.

Grief Issues For The Family With A Retarded Child

If one were to place the family with a retarded child in any particular diagnostic category it would have to be that of grief. From the moment of birth, the family is thrust into a host of grief responses. At a time in the family's life when there is to be excitement, celebration and laughter there is shock, anger, sadness and guilt. Consider just some of the losses with me: the loss of dreams, the loss of security, the loss of self-worth, the loss of joy, the loss of parental want to nurture, the loss of freedom of mobility, the loss of trust, just to name a few.

What makes these losses even more difficult is the fact that many in our culture will not give the parents permission to grieve, nor will many even recognize the birth of a child as grief. Grief is associated with death, not with birth. Some friends of our family came to the hospital after Laura's birth. Standing at the intensive care nursery window looking at Laura I recall one of them saying, "Congratulations!" A minister once asked me why I got so upset over Laura's birth. After all, didn't I realize that she was a "special gift sent from God"?

The very recognition of the parents' feelings as legitimate grief by the chaplain and the family's support circles helps the family better move to a stage of relative normalization. This grief, however, is different from the loss of a loved one in that it maintains an element of chronic sorrow throughout the life of the family.

Murray Bowen distinguishes between two basic family responses to loss which are determined by the type of family system they have. He identifies these two systems as the "open" family system and the "closed" family system.

The open family system will allow the individual to communicate freely inner thoughts, feelings, and fantasies to another who can reciprocate. In this open family there is permission for catharsis of the full range of emotions associated with grief.

The closed family displays an automatic emotional reflex to protect itself from the anxiety in other family members. Therefore, it does not permit open expression of grief between its members. An example of the closed family system is reported by Janine Roberts:

> "Shortly after birth, the third child born to the family was found to have Down's syndrome. An early childhood team was immediately called, and a social worker began to work with the family. The parents, shocked and afraid, were trying to sort out the implications of the baby's handicap for their whole family; they asked that the baby go to foster care for an unspecified amount of time. Ten days later, the baby moved home, primarily at the mother's insistence. At this point, they requested therapy, as the mother particularly wanted a place

where she could express the range of her feelings and the stresses she was experiencing but was afraid to share with her husband for fear of scaring him more."[7]

Quite obviously, the closed family will run a higher probability of needing family therapy than the open family system. When treating the closed family system it may be helpful to study, in more detail, their plotting on the Circumplex Model. It would be my hypothesis that the closed family's cohesion level would measure somewhere in the enmeshed range.

Further commenting on the family's grief response Bowen says, "A family unit is in functional equilibrium when it is calm and each member is functioning at a reasonable efficiency for that period. The equilibrium of the unit is disturbed by either the addition of a new member or the loss of a member".[8]

The family in which a retarded child is born has both dynamics going on simultaneously. In the event a new member is added to the family mass, the family is in a state of emotional reaction until it resumes realignment. This struggle for emotional integration is multiplied many times over in the family of the retarded child because of the added demands that stress and grief place upon all its members.

The more emotionally integrated the family is at the birth of the child, the more quickly the family will find a balanced realignment around the new member. However, when the new member is mentally retarded this emotional realignment may never be fully complete. Their grief, to a degree, is chronic in nature. Mentally retarded children (depending on the severity of retardation) demand more emotional, financial, and temporal investment than the healthy child.

In an attempt for the family to reach emotional integration various members of the family may suffer "emotional shock waves" after the initial crisis has occurred. (9) These shock waves can include physical illness, emotional dysfunction, and even social dysfunction such as drinking, failure in school or business, abortions and illegitimate births, an increase in accidents, and a full range of behavior disorders.

The stages of grief that tend to be prolonged into the chronic category for families of the retarded child are denial, anger, guilt or shame, withdrawal, and sorrow. I will briefly comment on each of these in particular as they affect the family.

DENIAL. The determining factor in the length of the denial stage for the family depends on the severity of the retardation and associated symptoms. In the case of a child born with a profound to moderate level of retardation the family's denial will generally be

[7]Janine Roberts, "Families With Infants And Young Children Who Have Special Needs", in *Families With Handicapped Members,* eds. James C. Hanson and Evan Imber Coppersmith, vol. 11 of *The Family Therapy Collections* (Rockville, Maryland: Aspen Publication, 1984), p. 2.

[8]Bowen, *Family Therapy In Clinical Practice,* p. 324.

relatively short lived. Such a child will typically suffer from physiological trauma associated with the retardation. In the case of my daughter, Laura was born with a serious congenital heart defect which afflicts approximately 50% of children diagnosed as Down's syndrome. Add to this the fact that profound to moderately retarded children have associated physical features. Even these physical features, however, can be temporarily blocked by the brain's denial system. In my case, my brain refused to see, on Laura, any of the facial characteristics of a Down's syndrome baby for the first week until the chromosome study results returned and confirmed her diagnosis.

However, a child who is mildly or borderline retarded may look and act like any fully functional child until the child's social and educational abilities are put to the test. The borderline retarded child may be able to function fairly well up through high school, but be labeled as "dumb" or "slow". Frequently, even the "experts" miss the diagnosis of the borderline or mildly retarded child. In these families denial of a problem may be very strong and long lived. The family will show the symptoms of a dysfunctional family because of the difficulties with the retarded child, but never be able to identify the problem. In such cases not only does denial prevent the family from restructuring, it also can prevent the child from receiving the necessary special educational and medical services required.

ANGER. Frequently the family facing life with a retarded child feels a chronic sense of anger because of being cheated out of one of the most celebrated and joyful experiences of life. The anger can be chronic because, as the child moves through the stages of development, the parents are again confronted with the cruel unfairness that their child cannot experience all that other children experience. At every stage joy is lost. Such anger might be expressed toward doctors, social workers, teachers, other parents, the church, or God. This anger, however, need not be chronic in nature. The person who is given permission to express such anger and is helped to understand its origin can pass through this stage in time. In my case, my anger toward God was an issue I struggled with for about 18 months. But it was a stage that passed as I was able to express the depths of my pain and anger to God.

GUILT/SHAME. After being told that one's child is retarded the first natural and protective impulse is denial. When denial wears thin, guilt and shame follow close on its heels. The parents feel that they are somehow less capable of producing a "normal" child than most people. They feel marked. All that they have ever socially been conditioned to think about retarded people now, suddenly, applies to them. The parents may have possessed the attitude that retarded people are repulsive, ugly, worthless to society, dumb, or sub-human. Now they must face the reality that they are responsible for bringing such a person into the world. Their guilt response and their shame are easy to understand in this context.

A similar source of guilt or shame is the parent's anger turned inward. They may feel angry at themselves for subjecting a child to a life of retardation. This response is particularly harmful in those who have suffered from a poor self-image all their lives. The birth of a mentally retarded child will tend to only exacerbate such a perception. This prolonged response of guilt or shame can have a disastrous impact on the family's attempt to restructure.

In the case where the family is stuck in this stage, it is helpful to do reframing with them. Once the chaplain has explored their underlying issues of anger and has gained their trust and confidence, reframing helps them confront hurtful and negative attitudes about retardation. As they begin to identify positive, attractive attributes in the retarded child and understand the potentials of their child, they will be better equipped to move out of their shame and guilt. A note of caution, however. If the chaplain moves too quickly into a reframing mode while the family is unable to move with the chaplain, them such reframing attempts will only intensify the anger. An example of this would be to encourage the family to think of the child as "special" when the family is still burdened by the needs of such a child.

WITHDRAWAL. The family which is unable to move appropriately out of their shame and guilt will begin to withdraw from their extended family and friends. A period of withdrawal is to be considered normal. However, when withdrawal becomes the family's mode of operation, it is a defense mechanism which counters the healing process. One of the most powerful therapeutic interventions that the family of the retarded child can be involved in is that of connecting with support communities. Such support networks that work well are an open extended family, an understanding church congregation, friends, and special support groups made up of parents of retarded children.

SORROW. Of all the phases of grief, sorrow will certainly be the most likely candidate for tenacity. In fact, some have labeled parenting the retarded child the "chronic sorrow". Of course, sorrow at its most intense level will occur shortly after the diagnosis has been made in healthy families. Yet, a measure of sorrow confronts the family's consciousness at every stage of a child's developmental life.

As parents see other children beginning to walk, they are saddened by their child's inability to walk. As parents hear friends brag about their children's first words, they feel sorrow of the silent child. As others are busy driving their children to school athletic and academic events, the parents of the retarded child are driving their child to the physical therapist and countless other special services. As other parents are worrying about their children's dating practices, the parents of the retarded child mourn that their child will never feel that special love of a partner. At birth there is the tremendous loss of having a "broken" child. But such a loss contains mini-losses that are spread over an entire lifetime.

In summary let me say that there are several important considerations in treating the family who grieves the birth of a retarded child. Such considerations include the total family configuration, sibling position of the children, the adaptability level of the family, the extended family support system, the family's attitudes about retardation, the family's emotional system, and the family's religious faith center.

The single most significant therapeutic intervention that can be made by the chaplain is to aid the family in reconnecting with a support community. The most effective support group is that of an understanding, supportive extended family. If the extended family is not available or is enmeshed in its own unresolved issues, parent support groups or a church congregation would be a healthy substitute.

It is humbling for the chaplain to recognize that the family's ability to restructure will not so much depend on what is done in the chaplain's office; but, rather on what is done to reconnect the family to the larger community.

Conclusion

I have devoted this article to the discussion of problems and pathologies. I must conclude, however, by reassuring the reader that there are many blessings that the family of the retarded can experience.

Frequently the retarded person lacks some of the cautions and fears that mentally capable people learn through inculturation. The retarded person will likely be more expressive of love and affection. He or she may also give more honest expression than others who curb their responses out of fear of rejection. The retarded child often does not get caught up in his or her own ego. Therefore, they become a fresh inspiration to the family to improve in the areas of spiritual insight and conduct.

Laura, out of her mental retardation, has taught our family many deeper spiritual truths. She has added layers of love and affection to the family that would be missing in her absence. Because our faith has often been tested nearly to the breaking point, Laura has taught us to walk at a deeper level of intimacy with God and take joy in the common things of life. Whereas once we grieved at her day of birth, now the Ellens family has a special celebration on each of Laura's birthdays.

The attentive pastor can draw many new and deep theological insights by being a student of the retarded child and his or her family.

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Keeping the Best: Elusive? or Illusion?

Timothy J. Kikkert

A shrinking military means somebody has got to go, while others stay. Keep only the very best, says the Army's top NCO, echoing the feelings of everyone.

"The Army's top enlisted man has warned other sergeants major that they must have the intestinal fortitude to get rid of substandard soldiers during upcoming troop reductions."[1]

The military services will come up with a number of yardsticks to measure who are the best. People will then be measured, those coming up short will receive a pink slip, a handshake, and some transition benefits, and in a few years the shrinkage will be complete. A physical fitness scorecard, an efficiency report, or being weighed in the balance and found paunchy—these will be the likely yardsticks. And that approach seems to be eminently fair. The rules are the same for all. We all start at the same time, we run the same distance—may the best man win.

However, although that beautiful simplicity may hold true for a track meet, when there are careers and pensions, dollars and promotions at stake, and families and mortgages and life-long dreams, then the sergeant major is right—intestinal fortitude will be needed. I would add that we could also use the wisdom of Solomon, patience of Job, and faith of Abraham.

Even a little probing into the question of who is the best soldier can leave one with only a headache. Who is the best soldier? What comes to mind is a Robocop, a put together picture of the strongest, fastest, smartest, cunningest, most trustworthy super hero.

I'm afraid that the "best soldier" may be an illusion. It's like looking for the healthiest or happiest person. It all depends on what you mean by happy, healthy, or best.

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[1]Gates, Julius. *"Stars and Stripes"*, p. 28, May 13, 1990.

Certainly there are faster, smarter, stronger soldiers. But maybe the faster one tends to go on drinking binges, the smarter one is lazy, and the stronger one is currently preoccupied with a messy divorce proceeding.

The simplicity of a track meet or the heroic picture of Robocop quickly tangles us in the complex web of real-life struggles, passions, and weaknesses.

What does the chaplain have to offer to the sergeants major, captains, and corporals who have to face the ax or wield an ax?

What this article attempts to offer is both a deeper and more elevated viewpoint; that is done by turning the focus away from keeping the best or having a career. Rather, a deeper approach is to see life as a spiritual journey and secondly, to discuss one's work/career as answering a divine calling. This is a big part of what clergy do: help provide perspective, meaning, insight.

> Ministers are men and women who enter into the struggles and pains of their people and help them see beyond the immediacy of their own problems so that they begin to recognize that the events of their fragmented and often scattered lives are indeed deeply connected with the great event of God's redemptive work in Jesus. Thus ministers are revealers of the great presence.[2]

Life is a journey, a spiritual journey. That means that we are all travelers; it means that our life has a purpose and direction. It means that there is movement/ change/development in our lives. And the word spiritual says, means, that there is a Designer whose plans and work are related to our plans and work.

An important point here that Nouwen mentions is fragments and scatterings. That is to say, not just the polished, quiet reverent moments, but also the confused, angry, sweaty moments are connected to God. This, then, is a spirituality which encompasses all of life, including the tearful, tired, tempted moments. It suggests a spirituality that reaches down to our human scale of spoiled potatoes, missed buses, and lower back pain. John Gardner puts it this way:

> The third kind of meaning that humans have habitually sought and found is religious . . . They seek a framework of meaning that relates them in a deeply personal way to a Universal Order or Being (as they conceive it), that gives special significance to their lives, lends dignity to their suffering, heals the wound of separateness and offers union with a reality larger than their own selfish concerns.[3]

That is where we begin, with our link to the Designer. That provides the depth to discussing careers, cuts, and calling. What now needs to unfold before us is flesh, life and action in the relationship with that Designer.

[2]Nouwen, Henri, "The Monk and the Cripple: Toward a Spirituality of Ministry". *America,* March 15, 1980, p. 210.

[3]Gardner, John. *Morale,* New York: W.W. Norton, 1978, pp 117, 118.

Rather than the narrow, pedestrian discussion of career, one can approach it as answering a call. One's life can viewed as one continous response to the Designer's call. This is the spark, ignition, generator. When one sees that one's life is an ongoing, developing relationship to God, that there is purpose to one's daily toils and struggles, then there is meaning. There is ultimately reason to live. It does make a difference what we do with our lives, how we live them day by day.

> But Calvinists interpreted 'calling' as a command that one should make the very best of oneself and of the world. This was a new idea. It suggested that the highest form of moral activity the individual could assume was the fulfillment of worldly affairs—it gave worldly action real religious significance.[4]

Although this idea may have been new and uniquely Calvinistic in the sixteenth century, it is at the very least familiar to most people even if not given the same degree of prominence that it still holds in Calvinistic thought.

Work, then, has a much richer meaning than earning a living. Work is a privilege. To work is a high human calling. It could be seen as one of the strands linking us in our toil and struggle with God. One of the spiritual connectors is that we work and God works. Work is not to be viewed as something to be avoided, but as a blessing. Nor is it first of all a means to an end—that is, a means to clothes, shelter, jewelry, vacation. Rather, work is a means first of all to deepening the relationship with God, and therefore, gives additional ballast to enable us to make our spiritual journey with calloused feet stepping on solid ground.

Working first of all to serve rather than first of all to earn gets at the gulf between merely having a career and answering a call. Working to serve includes the idea of a free, voluntary, unworried, unhurried devotion and commitment. Working to serve doesn't look for the big buck but for the smile of God! What's important to keep in mind is that the kind of work doesn't matter. Consider Gardner:

> Some people equate 'commitment' with certain lines of work—teaching, nursing, the ministry—and think of those occupations as somehow opening the way to a personal nobility greater than is possible to, say, a steelworker or an umbrella salesman. But such a distinction is impossible to accept. Doing any legitimate job excellently in itself reflects an admirable kind of commitment.[5]

That is what the Army wants, soldiers who do their job excellently. That's what any employer or supervisor wants. That's what the soldier or employee wants, too. He wants to do his job excellently, wants to feel committed, wants to feel that he or she is making a difference in his or her little corner of the world.

[4]Hoult, Thomas Ford. *The Sociology of Religion,* New York, Holt, Rinehard and Winston, 1958, p. 255.

[5]Gardner, p. 88.

I suggest that generally those who do their job excellently are those who have a sense of calling, an inner commitment, desire for motivation to do their best. Those feel that God, destiny, or fate put them where they are. They were meant to be doing this work, at this place, at this time. There is an integration of what they like to do, what they want to do and what their job demands of them.

Superficially, it means nothing more than to say that they enjoy their work and are good at it; more deeply, it is to say that they have a profound sense of their purpose of living both in relationship to the world and to its Maker. It is the root of morale and enthusiasm and creativity, of satisfaction and contentment. It feeds self-esteem.

How then does one, feeling that inner call, that urgency, that pull to become a soldier (or a butcher, or carpenter, or tailor), get there? Furthermore, as in the case of the Army, supposing the number of those feeling called is greater than the number needed.

To put it another way, supposing I feel called to be the next power forward for the Chicago Bulls . . . but there's this guy named Jordan . . . .

This is where traditional Calvinistic thought can be helpful. The inner call that I feel has to be confirmed, answered by an outer call. Some authority/power has to say 'yes' to what I think I hear God calling me to do.

This is not at all foreign to our everyday life, especially in the military. Prospective soldiers go through a series of tests, trials, and passages before they have the privilege of wearing the uniform. Beginning with a physical exam in a recruit depot, climaxing with a tortuously microscopic inspection prior to graduation from boot camp, prospective soldiers have their inner urge tested, tried and weighed before they can be called 'soldier'. Some don't measure up, some find that their inner urge was no more genuine than Rambo's dogtags. The point is that the inner desire is tested, weighed in the balance of stress, fatigue and new skills to be learned, and either proven to be genuine or not.

But what if I'm convinced that this urge is genuine, but I just don't happen to have the skills to match this guy Jordan? At the same time, in the case of the Army, I realize full well that the standards rise and fall depending on the Army's needs. I'm not good enough for the Army yet feel deeply that military life, discipline, etc., is what I'm called to do. Again, this is nothing new or foreign. People are turned away from medical school, law schools and Little league teams every day, even though they really, really wanted to be a doctor, lawyer, or second baseman.

Many people respond to this loss or rejection by staying angry, living in the past, indulging in self-defeating habits, living bitter, cynical, sarcastic lives, always thinking of what might have been. Perhaps like Harry Slocum in Joseph Heller, *Something Happened*:

> I have sudden failures of confidence that leave me without energy. It happens when I am alone or driving back from somewhere with my wife and she is at the wheel . . . It often follows elation. Everything drains away, leaving me with the apathetic outlook that I have arrived at my true level and it is law.[6]

Without the depth of viewing life as a spiritual journey, without the uplifting ideal of answering a calling, it's easy to slip-slide down to the despair of Harry Slocum.

The key to avoiding the Slocum syndrome is faith. Faith provides the trust, the sense of identity, the balance, the gravity that enables a person to live through uncertainty or rejection. I am not defined by what I do, I am defined by what I believe. Faith provides the boots for the spiritual journey and the telephone line to answer our calling. Faith is the fresh breeze that blows away the noxious fumes of self-pity.

> . . . . many individuals are enchained not by outer coercion but by the tyranny of their own restless, insatiable, hungry selves, incapable of a larger allegiance. Self-preoccupation is a prison, as every self-absorbed person finally knows. And self-pity is the most dangerous and addictive of the nonpharmaceutical narcotics.[7]

It is the clergyperson who offers a viewpoint to those who need a morale boost:

> The problems of life often overwhelm us. The disappointments and disillusionments in personal and professional life tend to narrow our vision and often blind us to anything beyond our own problems. The concreteness and immediacy of present misery seldom permit sufficient distance to see and experience a larger presence. Ministry is the spiritual act of seeing and helping others see the face of a loving God even where nothing but darkness seems to be present.[8]

Nouwen's insights notwithstanding, what really is the benefit of faith? Think of Job's wife in the Old Testament, for example. What did Job gain from believing in God? He lost everything. So his wife said, "Curse God and die!"

What is the role of faith when I am hungry or sick or unemployed? What does it gain you? Faith still needs fifty cents to get you a cup of coffee. Does faith guarantee success, promotion, or job security? Apparently not.

In fact, isn't it as often as not the believer who faces hardship or loss while the agnostic rides the gravy train first class? Certainly faith is no guarantee of success in life. But faith does guarantee blessing. Repeatedly the Bible speaks of those who are blessed because they fear God. But blessing and success are not identical.

[6]Heller, Joseph. *Something Happened,* New York: Ballantine Books, 1975, p.396.
[7]Gardner, p. 119.
[8]Nouwen, p.209.

Success can in fact be a curse. How many "successful" people end up in hospitals, recovery centers, or counseling centers, or even choose suicide over life?

By the same token, people find blessing in the face of deprivation or adversity. But blessing can not be measured in dollars. And in a culture where almost everything is measured in dollars, that can be hard to accept. Faith is not a get-rich-quick road to fame and fortune, a ticket to happiness. Faith is giving up, giving over. Faith doesn't ask "What's in it for me?" but "What's in me for Him?"

Faith provides the boots for the spiritual journey, but that doesn't mean the journey will be easy or even that the pilgrim will reach the desired destination.

The value then of faith cannot be measured in dollars or inches or liters. Faith is spiritual reality. That is an important point. One often equates spirituality with something unreal. But faith and its role are real. John Gardner:

> People steeped in sophistication and world-weariness may make light of faith as an ingredient in human hope and morale. But humans are the only living creatures that worship, that experience reverence, wonder, and awe, that reach out to something beyond themselves. They do not all reach out in the same way, but the reaching out is an historically significant ingredient in human motivation.[9]

Faith doesn't rely on a profit motive or bargains or a fatter wallet. Faith is like an empty, outstretched hand waiting for God to take it and lead you. And that gets at the heart of the difference between having a career and answering a calling, between success and blessing.

Answering a calling doesn't expect or look for success. In answering a calling one simply goes where one is called to use the abilities one is given in service of others. The questions of promotion, financial rewards, and all the other earmarks of a successful career are at best secondary.

The best soldier, clergyperson, doctor, is the one who would do what he does for nothing, because his "heart" is in it, because he is "committed" to it, because he "believes" in what he is doing.

However, in a world of sin, that best soldier may not be as technically proficient as another soldier who is selfishly in it only for the money or promotion or benefits. That's one reason why keeping the best is illusory. General George C. Marshall once said, "The soldier's heart, the soldier's spirit, the soldier's soul, are everything." But you can't inspect souls, you can't measure a soldier's spirit. And of course that also holds true in medical schools, seminaries and Little League teams.

So the Army will lose some of its best in the months ahead. However, for the person who is forced out, who also has a sense of

[9]Gardner, pp 60,61.

calling, there is always hope that because of his faith, his spiritual journey will take him into new areas of service.

The viewpoint just presented can lead to four conclusions, which I now want to present.

First, although mentioned already, the key role of faith bears repeating. Brains, muscles, and technical proficiency are secondary to the intangible, spiritual realities of spirit, soul, and faith. Spiritual realities are as real as a canteen full of water and ultimately more important. The sharp-eyed leader will notice those soldiers whose spirit and heart are those of a true soldier.

Second, the person who sees his work as answering a calling is not devastated by obstacles, roadblocks or detours. We live in a culture that pumps a continual message of success, winning, and unlimited possibilities. Anybody and everybody can be a winner sooner or later. John Gardner makes this comment:

> All too many people today are trapped between society's assurances of limitless achievements and the real limits set by their own potentialities or by circumstance. Some accept society's assurances and flog themselves down the road to inevitable failure. Others give up altogether. The lucky-or sensible-ones arrive at some workable accommodation between their aspirations and what is possible.[10]

We face obstacles. How do I handle the fact that I'll never be as good as Michael Jordan?

People who have faith, spirit and heart are people who have resiliency and do not therefore quickly give over to despair or pessimism. They are not easily discouraged. Further, they know their calling can be answered in many ways. For example, the thousands who would love to be in Michael Jordan's shoes may find their calling as high school or YMCA coaches or church league stars. When the Apostle Paul was banned from preaching in the synagogues, he preached on hills and riverbanks.

The point is that there is really no defeat for the called person. Eventually, in spite of detours and roundabout turns, one comes to his purpose.

Third, one can say that no one is independently successful. Not just spouses and children, but all of us are "dependents".

The spiritual journey approach says that unless God first opens his hand, we come up empty-handed. Unless he gives life, health, understanding, we are powerless.

The spiritual journey begins with faith, and that faith really amounts to a confession of powerlessness apart from the Divine generator.

That, however, is difficult to remember when you are working long and hard every day. The point is, on whom or what one relies for daily bread, career, health, advancement.

[10]Ibid p.89.

Desire, enthusiasm, heart and strength, motivation and perseverance are all gifts. People on a spiritual journey recognize their daily dependence on the One who signed their travel orders.

Fourth, work, regardless of its commonness or ordinariness, becomes uncommon and extraordinary. There is nothing mundane because it all points to a higher value, purpose, destiny. He puts his heart into everything he does because his heart is in the right place.

Finally, there are three moral issues which will test leaders and will require that intestinal fortitude mentioned at the outset of this article.

First and foremost are standards that are clearly articulated and rigidly adhered to. Morale, institutional integrity, and professionalism are all jeopardized if standards are not clear and aggressively enforced.

Overweight soldiers, unmotivated soldiers, or unproductive soldiers who slip and slide past standards and somehow manage to hang on to their jobs will do more to undermine the professionalism of the future Army than any cuts, reductions, or drawdowns possibly could.

Once again, think of the track meet. If I have to jump twelve hurdles and my competitor crosses eleven, or I have to run five thousand meters and my competitor forty-six hundred, how can I possibly maintain enthusiasm, interest or loyalty? The future Army's identity will be shaped much more by how it gets smaller than by the resulting size or configuration. In other words, the journey is more important than the destination.

Second, you can't walk on eggs if you're wearing combat boots. In other words, leaders have to allow for mistakes, learning, and training.

Whether it's a lieutenant leading a platoon, a lieutenant colonel leading a battalion, or a staff sergeant leading a squad, there must be provision made for learning by mistakes made in the process.

That means that supervisors need to reassure subordinates that every mistake does not translate into a black mark on a report card. If the prevailing notion is that one strike and you're out, creativity and enthusiasm will be replaced by hesitancy and fear.

Finally, a soldier who is about to be dropped should have some prior warning or indication that he is not making the grade. An overweight soldier should be told he is overweight, an unmotivated soldier should be told he is not productive. This will do more to help that person prepare for this transition to civilian life than any little bundle of financial goodies he may receive on his way out the door. More importantly, it puts the onus of responsibility on the individual, where it belongs.

A leader who can enforce adherence to high standards, maintain an atmosphere of creativity and learning, and finally prepare substandard soldiers for separation by confronting their deficiencies early on,

will go a long way toward building a highly motivated, professional force for the future.

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Cross Cultural Counseling

Thomas Paul Azar

The American Armed Forces and civilian churches are actively concerned with the growing number of marriages and divorces between American men and foreign nationals. The purpose of this paper is to increase the awareness of chaplains concerning the social, religious and psychological issues that are brought into the counseling relationship by the husband and wife, and how they are received and responded to by the helping professional.

When a chaplain is called upon to assist a cross-cultural couple, he or she is often unaware of: a) the major traditions in the foreign culture that have shaped the character, feelings and outlooks of the non-American spouse; b) the issues, motivations and stages within the cross-cultural marriage; c) the chaplain's own ethnocentric assumptions that may distort perceptions of the problems, and the most viable method of dealing with them; d) the need to revise one's method and message in light of the cross-cultural context.

My experience is that one cannot counsel as usual with cross-cultural couples. It is important to revise one's monocultural counseling model. Just as many streams make a river, each person participating in the counseling relationship brings his or her varied cultural traditions into play. The husband, wife and chaplain must learn to adjust to each other, and become aware of the cultural backgrounds that have influenced one's values and conduct, if growth is to occur. Guidance must fit the cultural milieu in which the spouses are living. The geographic shift from another country and culture to America complicates the marital dynamic; the husband may feel at home in his own country, but the wife feels confused, alone, and even angry in this alien context.

Chaplains, especially those who have lived exclusively in the West, may respond biasedly to behavior influenced by cultural patterns different than his or her own. Others have become distressed by

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the contextual limits of their theology and theories, and the meager guidelines available for counseling cross-cultural couples. Realizing and revising the limited parameters of one's monocultural model is not an easy task.

Chaplains still struggle to comprehend the unknown character behind the polite but nervous behavior of foreign born spouses, but more so the cultural forces that influenced her. The young military man, initially blinded by what he presumes to be the non-threatening nature of his new-found love, now discovers that the cultural differences that he does not understand cause constant tension in the marriage. The counselor is further frustrated by his or her inability to penetrate an unfamiliar interplay of Eastern and Western traditions and attitudes that have come together in the cross-cultural marriage.

Out of different cultures come different values. Therefore it is important to explore each nation's religious and cultural traditions. The chaplain needs to apprehend why different roles, attitudes and customs get misinterpreted within the marriage, the military, counseling relationships, and the life of the church. Unpacking these and related issues will broaden the caretaker's horizon and outreach. They will greatly assist him or her to deal with the cultural differences and go beyond them to the deeper intrapersonal and interpersonal issues. This will lessen inappropriate allegations between the struggling spouses.

Since chaplains are often limited to short term counseling because of military life, he or she should point out to the spouses that external cultural differences alone do not cause major marital problems. Culture and personality are closely interwoven. It is impossible to differentiate them. It is the lack of a healthy intrapersonal and interpersonal development that causes marital crisis. Marriage requires love, openness, sacrifice, and maturity, which allows all individuals involved to develop, centered on God's unchanging love. The absence of these virtues will eventually create conflict.

Therefore one needs to become more self-aware through a cultural broker (one skilled in bicultural information), and by developing a broader Biblical theology of ministry, marriage and personhood. This is not an easy task, as foreign missionaries will attest to. Fortunately the transcultural message of Jesus Christ can become the foundation to undergird one's counseling and outreach. When we sincerely seek God's guidance, He expands our faith from our reconciled mind down to our embracing heart. This gift from God enriches our motivation for ministry with a deeper love for all of His people. Christ-centered values replace prejudice with peace, ignorance with inspiration, bigotry with benevolence, and loathesomeness with love.

As the reader can see, it is vital for chaplains who offer care to international couples to be in consultation with a therapist or cultural broker who has a working knowledge of the unique fusion that takes place between the caretaker and the cross-cultural clients. To help

facilitate this process, a list of reflective questions follows for the chaplain.

Brief Checklist for Chaplain On Each Spouse

place of birth

age

parents: marital status, work, health

brothers: age, rapport, marital status

sisters: age, rapport, marital status

any children from previous marriage

friends: how many, how long

boy or girlfriends: how many, reasons for breaking off

educational level

social status in respective culture

rural or urban background

religious pilgrimage

time in the military

how spouses met

how long was engagement period

ability to communicate verbally and non-verbally

openness and flexibility toward marital and cultural differences

moral standard

emotional maturity

view toward counseling

Inventory of Reflective Questions for the Chaplain

How familiar am I with the cultural patterns and the cross-cultural pilgrimage of the couple?

Am I sensitive to the struggle the counselee is going through to go beyond his/her traditions in order to see a western counselor, alone, and possibly against the will of his/her spouse?

Are the goals of the counseling contract clear?

Do I communicate with a vocabulary, tone and gestures that are comfortable to the counselee?

Am I listening to my western point of view from the counselee's non-western perspective?

Can I restate the problem as the foreign born spouse sees it?

Can I grasp and retell his/her emotional and physical needs, as if I were a non-westerner in a new country?

Am I refraining from final decisions in order to better understand the fullness and depth of their struggle?

Is the race, sex, nationality, or religious background distorting my approach or content?

Am I in touch with the impact of western persons, institutions and culture, as well as my own family, on my own personal and professional life?

What are these and how do the engage with the non-western personality?

What stereotypes of the counselee's culture, history or religion shape my initial thoughts?

Am I empathic about the loneliness, disillusionment and anxiety that the foreign born spouse is feeling?

What are some of the critical experiences I have had with individuals of other races and nationalities, and do any of them bleed over and cause me to blanket them together?

Am I sensitized to the verbal and non-verbal messages I am receiving and sending?

Am I providing growthful guidance to the foreign born spouse, being sensitive to his/her home life, social milieu and friendships?

Suggested Outline For Counseling Sessions

First meeting: conjoint interview outlining what each spouse feels to be the major obstacles and strengths in their marriage.

Homework: list on paper

a) three qualities I like within our marriage
b) three barriers we need to work on together
c) three personal attitudes and/or ways of behaving I need to overcome

Second meeting: separate session with each spouse

review homework and counsel responsively

homework: explain and request a genogram from each spouse

Third meeting: conjoint interview

request a marriage assessment be filled out allowing and observing the American spouse as s/he assists the foreign spouse

Fourth meeting: conjoint interview

discuss assessment and genogram together at length in order to explore familial patterns and how they relate to the present crisis.

Fifth session: separate interview

continued discussion on assessment and genogram

Sixth session: conjoint

Tie together intrapersonal and interpersonal issues as they fuel positive and negative marital patterns. Recommend communication exercises, videos, and books. Highlight places to get involved together in the community, churches and clubs. Refer for further counseling if need be.

Book Reviews

The Last Ship

William Brinkley

Viking Press, 1988. Hardcover, 616 pages.

A massive nuclear exchange has taken place, a "spasm war" as the strategists call it. Every major city in the northern hemisphere has been destroyed and, thanks to the unalterable flow of atmospheric currents, radiation has annihilated all life in the southern hemisphere as well. But, by a fluke more understandable for the latter than for the former, two survivors remain: the American destroyer "Nathan James" and the Soviet submarine "Pushkin". Enter the Nathan James' Captain through whose voice the story is told, who, as an example of the author's definition of a Navy Captain (citing John Paul Jones) as "the last absolute monarch on earth", must make decisions that will directly affect the survival of his crew—not just in the short run, bun in finding a suitable place, if any even exists, to re-establish home, to begin civilization anew.

The tale recounts his odyssey as he begins to agonize over the Gordian knot of practical, spiritual and ethical questions he must resolve if they are to succeed. Throughout, the tale provides a fascinating insight—as the Captain consults the only two officers who can talk to him eye-to-eye: the Chaplain and the Medical Officer—into what might be challenges facing the captain of a vessel lucky(?) enough to be the only survivor of a global nuclear holocaust: How shall he bolster "the men" (used in the Navy generic sense) against the loss of all hope of ever seeing family, friends and hometown again? What shall he do with regard to the 26 women on board (out of a remaining crew of 160) as the need to reestablish civilization takes slow but inexorable precedence over the Navy's unflinching rules against fraternization and amorous involvement? How shall the remnant colony govern itself? How will the need to re-people the earth weigh against the proscriptions of churches and religions that exist now only as memories in the hearts of the survivors? How shall his new settlement incorporate into itself the crew of the Soviet submarine after the latter, in fulfillment of

a bargain struck when they first encountered each other in the death-rimmed Mediterranean, finds and brings the Nathan James fuel rods to replenish its nearly exhausted core?

On a deeper level, Brinkley is probing here the key issues of our day: the relationship of Church and State, equality of the sexes, the doctrine of nuclear redundancy. Space does not permit the listing of all the issues and permutations thereof explored in this remarkable, gripping, if somewhat difficult to read novel. So I shall leave it to you to find out for yourself.

Edward J. Horan
DRE, USACSSA

The Prodical Spouse (How to Survive Infidelity)

Dr. Les Carter

Thomas Nelson Publishers, 1990. Hardcover, 253 Pages, $14.95

Dr. Les Carter is a Psychotherapist associated with the Minirth-Meier Clinic. He has authored seven other books, including *The Push-Pull Marriage.* He has degrees from Baylor University and North Texas State University.

This is a well written, highly informative and useful book. The information is current, accurate and easily adaptable to various styles of teaching and counselling. It is a useful tool in the climate of today's Army, as chaplains do their marital and pre marital counselling.

The content is contained in 14 chapters broken down into four parts: The Shock of Infidelity, Why Infidelity Occurs, Discerning Fact from Fiction, and The Process of Reconciliation. Some of the fourteen chapters deal with Your Emotions: A Natural Part of Grieving, The Craving for Unbridled Freedom, Deception of Self, Truth in Marriage Maintains Trust, Lingering Issues, Ten Principles for a Healthy Marriage.

I found this book to be quite informative. I had been looking for a book to help me in counselling of both soldiers and their spouses as they deal with the issues surrounding the adultery that had taken place within their marriages. Over the past couple of years, the number of couples that I have worked with in this regard has increased. Dr. Carter states very succinctly on page 221.

> "Restoring truth to a marriage can be a tedious process, yet with insight and persistence it can be done. But some couples discover that residual problems can linger even after the deception is removed and an honest pattern of relating is in place."

In a very pastoral manner Dr. Carter deals with the emotional impact on the spouse who has been offended. He also emphasizes the need to break all contact with the third party to help the offended spouse to begin to regain trust.

I highly reccomend this book to all chaplains and any one else who deals with adulterous situations and couples. I feel it is one of those "must have" books.

Chaplain (CPT) Thomas C. Condry
U.S. Army

Be a People Person

John C. Maxwell

Victor Books, A Division of Scripture Press Publications Inc., 1989 Hard cover, 156 pages, $11.95

Dr. John C. Maxwell was a pastor for the past twenty years and dedicated the book to the three churches he served during that time. In addition to his full time duties as senior minister of Skyline Wesleyan Church, Lemon Grove, California, he produces human potential cassettes monthly through Injoy Ministries, which he directs. His knowledge of personality has led him to many national speaking engagements with leading motivational speakers, including Zig Ziglar and Florence Littauer. The title of his book, *Be All You Can Be,* sums up his motive for writing and his message to the people he serves.

"The basis of life is people and how they relate to each other." That is the first sentence of the book, and Dr. Maxwell builds an entire approach to leadership upon it. His table of contents provides the outline of the plan, which he evolved from his pastoral experiences. He builds it logically and persuasively. He begins the first two chapters with questions, which he answers convincingly, and always with originality: "What Draws Me to People?" and "What Draws Others to Me?". Pastor Maxwell concludes each chapter practically with concise sections titled: "People Principles," "Putting the Principles to Work," and "Further Study," under the rubric "Put It to Work". His human interaction principles include: "Reward people for the right behavior and you get the right results." "It is not possible to treat another person's hurt until we have first discovered the cure and accepted the treatment ourselves." "To win a victory, one must risk failure." "Demonstrate what you want to instill." "Help others experience success." So the chapter, "Developing a Winning Team," closes the book and opens the door to success with people for each of its readers.

Like other previewers of *Be a People Person,* I found that the abundant quotations and amusing illustrations from life led me right through the book. They also fostered my understanding of his leadership ideas. While the book is decidedly more homiletic and motivational than scientific, it has great value for any leader. I recommend it highly to all who work in congregations and other organizations.

Chaplain (CPT) Stanley H. Schwartz
U.S. Army

Defenders of God: The Fundamentalist Revolt against the Modern Age.

Bruce B. Lawrence

Harper & Row, 1989 Hardcover, 306 pp., $24.95

Bruce Lawrence is Professor of History of Religions at Duke University, Durham, NC. Educated at Princeton, the Episcopal Divinity School, and Harvard, he has been on the faculty at Duke since 1971.

One of the key issues in religious discussion at the end of the 20th century is the meaning and role of fundamentalism. It is an issue which, often as not, creates more heat than light. In *Defenders of God* Bruce Lawrence has done an admirable job of providing the reader with the light needed to see more clearly what it means to be a fundamentalist. Fundamentalists, says Professor Lawrence, are not anti-modern, but anti-modernist. They seek, not to live in the past, but rather to use the best the past has to offer, i.e. "scripture," to mold the present.

In the first four chapters of the book Lawrence establishes the context in which one can properly define the fundamentalist ideology. To do so he has used significant gleanings from philosophy, anthropology, and science, as well as the history of religions. For those not familiar with or comfortable in these disciplines, this section may prove "a tough nut to crack." The end result is worth the effort, however. In the last half of the book Lawrence examines how fundamentalism is "fleshed out," using examples from each of the Abrahamic traditions—American Protestantism, the Gush Emunim and Neturei Karta in Israel, and both Sunni and Shi'ite Islamic groups.

Defenders of God is a "must read" for anyone concerned, not merely with the development of fundamentalism, but with the ways in which any religious group attempts to apply traditional faith principles to the complexity of life in the modern world. (This book is the first in Lawrence's series of analyses of Islam in the modern world. The next volume concerns violence in post-colonial Islam as experienced by nation states from West Africa to Southeast Asia. One anticipates another important and helpful work.)

Chaplain (MAJ) Herbert B. Strange
U.S. Army

Spirituality and Personal Maturity

Joann Wolski Conn

Paulist Press, Mahwah, NJ (1989) Softback, 171 pages, $7.95

Dr. Joann Wolski Conn is currently Associate Professor in the Graduate Program in Pastoral Counseling at Neumann College in Aston, PA. She holds a Ph.D. in Religious Studies from Union Theological Seminary. She has authored numerous

articles on spirituality and pastoral counseling and is the editor of *Women's Spirituality: Resources for Christian Development* (Paulist Press).

The thesis of this book is to present and evaluate a model of development which promotes integration between Christian spirituality and personal human maturity. The author believes that this can be grasped consistently on both theoretical and practical levels only if spiritual and psychological development are seen to have the same goal or model of maturity. What this means on a practical level to chaplains as counselors is, according to Dr. Wolski Conn, promoting human maturity is at the same time promoting Christian development; while supporting authentic Christian life at the same time is contributing to a person's psychological health.

Chapter 1 is a survey of Christian spirituality beginning with Biblical spirituality and including surveys of medieval, reformation and modern spirituality. The author, a Catholic feminist theologian, also focuses on spirituality in the life of the Church since Vatican II. She concludes the chapter by discussing issues in spirituality today.

In Chapter 2 the author examines feminist psychologist Carol Gilligans theory of human development which equates maturity with relationship. The author's conclusion of Gilligans theory is . . . "I find her model of maturity not yet appropriate for use in pastoral counseling and spiritual direction." (Pg. 47).

In Chapter 3 the author reviews psychologist Robert Kegan's model of human maturity. The author believes Kegan's model is helpful for pastoral counseling and spiritual direction because it "pays attention to the way it functions for both women and men." (Pg.50.). The author is also receptive to Kegan's model because he "values both relationship and autonomy as intrinsic to maturity at every stage of development." (Pg. 169).

In Chapters 4 and 5 the author addresses the issue at how Kegan's model can be applied in the area of spiritual direction. Chapter 6 focuses on the subject of the integration of spirituality, psychology and theology in both practical and theoretical levels.

Chaplain (MAJ) Robert H. Gresh
Family Life Chaplain

Space to Breathe, Room to Grow

Jill Briscoe and Judy Golz, Wheaton, IL:

Scripture Press,, 1988, 190 pp., paper, $8.95

Jill Briscoe is known for her Bible study and speaking ministry. Jill is director of "Telling the Truth" media ministries and has authored a number of books, including *Faith Enough to Finish* and *Evergrowing, Evergreen.* The taped sermon, "Being A Good Samaritan," enclosed in the packet from the Navy Chaplaincy Resource Board, is by Jill.

Judy Golz, a doctoral candidate in community psychology at New York University, is Jill's daughter.

This mother/daughter team focuses on relationships from a Biblical perspective. Jill and Judy skillfully weave together ten chapters of conversations in which I often felt I was eavesdropping rather than reading. They share intimate incidents and feelings which candidly reflect the dilemmas and conflicts of their choices and expectations.

The Book of Ruth operates as their springboard, with direct attention given to Ruth's choice to remain with Naomi where Orpah chose to go her own way. For Ruth and Naomi, as well as Jill and Judy, a relationship is a choice of love which includes commitment, nurture, forgiveness, teaching, communication, and letting go.

Jill and Judy openly examine their own choices and the struggles each encounters to facilitate a growing relationship. Some insights from the Book of Ruth may be new to the reader as Jill and Judy do more than skim the surface and address the obvious.

Though Jill and Judy's primary focus is their mother/daughter relationship, their "conversations" do not neglect other relationships of choice and necessity.

At the end of the first nine chapters is a "Talk Time". Here the reader is presented with questions for personal reflection or discussion and scriptural references. Examples are: What do you like best and least about Ruth and Naomi's, and Orpah and Naomi's relationship? Give example of strains on your family relationships when hard times have come. Share a struggle with peer pressure that you face.

The book is easy to read and does indeed address the difficulties and complexities one faces with relationships. It could serve as a study resource for a chapel group of older teens, parents, men or women; and is especially appropriate for a mother/daughter study group.

Chaplain (CPT) Carol VanSchenkhof
U.S. Army

The Meaning of Pastoral Care

By Carroll A. Wise, with revisions and additions by John E. Hinkle, Jr.

Meyer-Stone Books, Bloomington, IN, 1989, 170 pages, $12.95, paper.

This book is a revised edition to Carroll Wise's original work, by the same title, published by Harper & Row in 1966. The original work remains the same, the revision is in the form of an added chapter, entitled "Culture and Care". In this chapter Professor Hinkle " . . . . seeks to address the issue of context in a manner that elaborates, extends, and in some instances critiques the model of pastoral care presented by Wise". John Hinkle observes that Professor Wise wrote within a monocultural context. He seeks to move Wise's concept of Pastoral Care within the multicultural context of today's world.

Both Wise and Hinkle believe that a foundational understanding of the social sciences is vitally important to pastoral care. Professor Wise is impressed with the work of Erik Erikson, and devotes one chapter, "Pastoral Care and the Growth of Persons", to integrating Erikson's stages of human development into pastoral care.

Professor Wise's chief concern, while writing this book, was to emphasis the importance of relationships as fundamental to pastoral care. In achieving healthy realtionships, he stresses that reconciliation is the guiding principle in pastoral care. People need help to resolve inner conflict and become reconciled, " . . at least in part, to themselves and to others". In accomplishing this goal Wise suggests that Pastors (Chaplains) change their emphasis from "what do I say" to "what can I be".

This book is organized into seven (7) chapters:

- The Biblical Basis of Pastoral Care
- The meaning of Pastoral Care
- The Gospel for persons: Who is a Person?
- Further Considerations
- Pastoral Care and the Growth of Persons
- The Making of a Pastor
- Culture and Care

Professor Wise has a deep commitment to the Scriptures as "God's Word", but acknowledges that just " . . proclaiming the Word" falls short of the need to become involved in the predicament of human beings. He is a profound thinker and desires that Pastors (Chaplains) become involved with people at their innermost pain.

Professors Wise and Hinkle will rejuvenate your thinking and desire for pastoral care. They put meat on the bones of theory.

A well researched book, this is significant reading for those in the "business" of caring for God's people.

Chaplain (CPT) Craig N. Wiley
U.S. Army

Prayers For Married Couples

Author: Renee Bartkowski

Liguori Publications, 1989 Soft cover, 95 pages, Price $3.95

Renee Bartkowski provides a prayer guide for the married couple. The readers will share in intimate prayers concerning their relationship as husband and wife, as parents, and their own relationship to God. The book is divided into 12 chapters, which is broken down as follows: (1) Our Marriage, (2) Loving Each Other, (3) Facing Life Together, (4) Getting Along With Each Other, (5) God: Our Partner, (6) Praying Together, (7) Learning How To Live, (8) Living With Our Children, (9)

Prayers For Special Occasions, (10) Prayers For Special Needs, (11) Living With Other People, and (12) Everyday Prayers.

This book can help draw the married couple together in spiritual union and assist the couple to continue in their prayer life together. The prayers are beautifully written with scripture interwoven throughout the passages. This book could be used in conjunction with pre-marriage and marriage counseling, marriage enrichment seminars, and marriage renewal services.

James G. Leston
Chaplain (CPT), U.S. Army

Beginning Your Marriage

John L. Thomas, S.J.

Buckley Publications, Inc., Chicago Illinois, 1987 Softback, 176 pages, $2.50

The way to enter into your marriage is with the understanding that it is a "new way of life." Marriage so profoundly affects every aspect of our lives that we must take a serious look at the changes it creates, responsibilities it demands of us, and our willingness to submit to the commitment necessary in the dynamic relationship. Thomas vividly points this out throughout his treatment of marriage.

The book is designed for pre-marital use by the couple. The basic areas of marriage are covered: commitment, love, fidelity, relationship building, communication, finances, sexuality and parenting. Thomas adds two areas not covered by the majority of books I've read: "Marriage in Christ" and interfaith marriages. Each chapter has a short review of the main points, and three discussion questions. The questions are designed to help the couple *dig deeper* into their relationship.

Thomas's view of the spiritual side of marriage is that it is a sacrament. By sacrament he means a continual giving of grace to each other. The purpose of giving grace to your partner is to "call forth the best that is in him/her." This dynamic Christian dimension leads the couple into a oneness as they practice it over the years.

In discussing interfaith marriages Thomas points openly at the rejection and the biases of relatives, friends and even the Church community. He examines the Catholic rules on interfaith marriages and emphasizes the value of a stable relationship for personal and family development.

I feel that most couples begin with nearly no concept of what commitment or love mean in marriage. In his chapters on commitment and love, Thomas does an excellent job. He skillfully takes them from where their concepts probably are to a fuller, scriptural meaning. After

reading these chapters I believe most couples would see easily how scriptural love and commitment fit into their marriage.

I recommend this book as a resource for couples planning marriage. It is easily an excellent tool for use in pre-marital (and marital) counseling.

CH (CPT) David A. Pollok, Jr.
U.S. Army

The Alphabet of Grace

Frederick Beuchner

Harper and Row, 1989 Soft cover, 114 pages, $7.95

Frederick Beuchner is the widely read author of eleven novels, including *The Final Beast, Brendan, Godric,* and the four-volume *Book of Bebb.* His nonfiction works include *Peculiar Treasures, The Hungering Dark,* and *The Sacred Journey.* His novel *Godric* was nominated for the Pulitzer Prize in 1981.

The Alphabet of Grace spells success. Frederick Beuchner has produced a little gem.

The book has three parts. Each part describes a section of a very routine Beuchnerian morning—rising, breakfast and off to work, working as an author.

The mundane morning is a metaphor of his faith life, as humdrum as the alphabet. But it is through that very familiar everyday routine that God speaks to us—hence the alphabet of grace.

> The alphabet of grace. If there is a God who speaks anywhere, surely he speaks here, through waking up and working, through going away and coming back again, through people you read and books you meet, through falling asleep in the dark. (12)
>
> Each day is a new day, a first day, a unique day, waking up and answering God's call again every morning.
>
> This is your first and last and only day. Be alive all day in it. Where your feet take you, that is who you are. My feet are crossed under the table where I write. The heel of one is pressed against the instep of the other. My legs are broken. (96)

Beautiful images, layers of meaning using cozy, homey language, Beuchner warms and stimulates you at the same time.

He stimulates because he really struggles to find evidence of God's presence in his everyday life. Sounds and words are where Beuchner hunts for traces of God's presence, fighting clinging doubts and cynicism, much like a traveler breaking new ground through a jungle.

The sounds and words are what point beyond to what cannot ever be fully described or understood. So it is a daily sifting-searching-reaching for what is elusive and only ever partially grasped.

Enjoy this one on a cozy, quiet, bathrobed Saturday morning. Highly recommended.

Chaplain (CPT) Tim Kikkert
U.S. Army

George MacDonald: Selections from His Greatest Works

David L. Neuhouser

Victor Books, 1990, 185 pp. (paper), 8.95

Writing of the influence of Scottish minister and novelist George MacDonald (1824-1905) upon his own thought, C. S. Lewis said, "I have never concealed the fact that I regarded him as my master; indeed I fancy I have never written a book in which I did not quote from him." This praise from the pen of one such as Lewis should be recommendation enough for the reading of the present volume.

The editor has carefully selected significant passages from MacDonald's writings and arranged them topically into twelve categories such as God, truth, prayer, and love. For those familiar with MacDonald's works, the volume will be a handy quick reference to some of his more significant passages. For those unfamiliar with MacDonald, the book offers the opportunity to catch glimpses of the thought of a prolific and colorful Christian writer. Neuhouser also provides a helpful bibliography of MacDonald's works. The quotations are brief and thought-provoking and will not only profit the reader searching for insight into the writer and his thought, but will also challenge any person committed to serious reflection and spiritual growth.

LCDR T.J. Demy
Chaplain, U.S. Navy

Courage

Jon Johnston

Victor Books, Scripture Press Publications, Wheaton, Illinois, 1990 Hard cover, 200 pages.

Jon Johnston is a Professor of Sociology, Anthropology and Social Psychology at Pepperdine University and Adjunct Professor at Fuller Theological Seminary. A frequent speaker at couples' retreats, pastors' conferences and on college campuses, he has written a number of books including WALLS OR BRIDGES: HOW TO BUILD RELATIONSHIPS THAT GLORIFY GOD, CHRISTIAN EXCELLENCE: ALTERNATIVE TO SUCCESS, and WILL EVANGELICALISM SURVIVE ITS OWN POPULARITY?

In the foreward, Senator Mark Hatfield asks, "What is this thing we call courage? And what does it mean in the lives of those of us who have accepted Christ? Mother Teresa's words define it as remaining faithful to one's calling despite the odds."

Jon Johnston writes in three sections. In Section One entitled, COURAGE: WHAT IS IT? he opens with a personal story of President George Bush's struggle with the label of "wimp." Courage is explained as found in fortitude, bravery, valor and resoluteness, but probably best of all in the character of Jesus, where we find life-demonstrated chivalry.

Section Two, entitled COURAGE: WHY IS IT SO ESSENTIAL FOR CHRISTIANS? first examines this chivalry of Jesus which is discovered to combine heroism with gallantry, courtesy and a gentle graciousness toward the weak and helpless. This courage of Jesus is noted in His practice of embracing sinners tightly, having a "rejection-proof" agenda of love, confronting entrenched prejudice, offering eternal life without condescending or insulting and finally offering to die for others. Christian courage is not attractive, easy or convenient—it comes at a heavy price. New Testament courage to speak, to do and to be is our goal. Our "courage reservoir" builds as we remember how God has brought victory in the past. Our courage supply increases as we affirm God. The courageous spirit must possess a stalwart faith, and is often shaped on the fires of trial and persecution. To act courageously we must become "allergic to the spotlight" of piety on parade.

Section Three, entitled COURAGE: HOW CAN WE BEST EXPRESS IT? first studies integrity which is briefly defined as single-hearted mind-set. Gandhi, Socrates and Mother Teresa are offered as prime examples of this expression of integrity which is seen as an important form of worship. Jesus' integrity manifested a right relationship with God, and a righteous life in His community characterized by faithfulness and steadfastness. Courage expressed in compassion means to enter the arena of pain, to share in brokenness and anguish and to cry out with those in misery—Jesus being our best example. Courage as risk is illustrated by Bible personalities who "ventured forth into victorious adventures." Courage as solitude notes that we have a "chosen loneliness" borne by God's grace. Courage as commitment means we take on Jesus' identity, have a special mission to people and are committed to principles in a "high-demand" gospel; I Thessalonians 5 and I Corinthians 9 and 10 are extensively developed in understanding our commitment. Courage is also noted as loyalty that we impose on ourselves, with first loyalty being to biblical principles.

The final chapter, A PARTING WORD, notes that God is the source of Christian courage; the focus of Christian courage is to be found in His reliable Word and the motivator of courage is prayer.

An easy-to-use study guide is provided for each chapter. Both Subject and Scripture indexes are included in the book.

This book is an easy-to-read, scripture-illustrated exercise in discovering how Jesus Christ's courage and His teaching about courage serves as a beacon for all of us. The love of Christ as "tough love" is carried through His convictions and life principles. The book lends

itself to both clergy and lay-person and is easily understood and applied.

Chaplain (COL) Wayne R Ward
USA, Retired

The Marginal Catholic

Joseph M. Champlin

Ave Maria Press, 1989 Soft cover, 155 pages, $6.95

Father Champlin, prolific author and especially well-known for *Together For Life,* is Vicar for Parish Life and Worship in the diocese of Syracuse, N.Y. He has studied at Yale, Notre Dame, and St. Andrew's and St. Bernard's seminaries. He is a popular lecturer and travels extensively conducting clergy conferences, priest retreats and workshops.

The subtitle of this book (Challenge, Don't Crush) gives immediate indication of its subject matter. *The Marginal Catholic* does not seek to prove the category's existence, but suggests and offers a pastoral approach that might remedy their marginality. The book's focus is on the sacraments of baptism and marriage, those very areas wherein most contact is had with those living in the margins of faith and worship.

The author suggests a pastoral approach that always poses the ideal for church members while welcoming and accepting them where they are and in their weakness. The validity of such an approach is demonstrated by a concise presentation of the origin and intention of church law, and the church's official directives for the sacraments of baptism and marriage.

This book is a valuable aid for the pastor or pastoral minister in two regards. First, it confronts a very contemporary and problematical issue and then offers a unique yet orthodox approach to its resolution. All this is accomplished in a very readable format with chapter summaries and footnotes that are especially helpful. Persons who seek the sacraments or services of the church from those who read this book will receive sound pastoral care that will certainly challenge them but never crush them.

Chaplain (CPT) John T. McLoughlin
U.S. Army

Friends: Making and Keeping Them

Ralph F. Ranieri

Published by Liguori Publications, 1989. Paperback, 64 pages, $1.95.

Friends share joy, walk with people in pain, and support them through trials. Friendship adds happiness to life.

Counselor Ralph Ranieri examines some of the healthy reasons that cause people to make friends. He illustrates with stories from everday life.

To make friends, says Ranieri, take time. Be sensitive and humble. Count on God's grace for the courage to reach out. Develop the art of reconciliation, rooted in forgiveness. The writer devotes special chapters to raising self-esteem, fostering friendship within the family, and dealing with disappointment when another rejects offers of friendship.

Friends provides busy people with simple counsel concerning basic needs. It is grounded in faith and encourages quiet reflection. It supports those attempting to strengthen chains of concern—parallel to chains of command—in the spirit of the Army Family Action Plan.

Chaplain (1LT) Richard Lund
U.S. Army

Living Simply In An Anxious World: An Invitation to Perspective

Robert J. Wicks

Paulist Press, 1988 Softcover, 65 pages, $3.95

The title of this book, *Living Simply In An Anxious World,* grabbed my attention. This century has been dubbed, "the Age of Anxiety", by writers in the literary field and many people, myself included, would appreciate any help in reducing their highly stressed lifestyle.

The author, Robert J. Wicks, believes he has an idea as to how a less anxious lifestyle may become a reality. He presents this idea by integrating psychology and spirituality, taking his knowledge of a mystical, eastern perspective and applying it to the scriptures through his use of psychological language.

While the author provides an adequate chapter outline, the ideas discussed are in the form of a collection of sources. For instance, he backs up his ideas with vague Christian references; then uses ideas supported from psychology, Sufi wisdom, Buddhism, Zen, and Church tradition.

Because of the author's use of such varied sources as these, it becomes difficult to remain with the theme of the book. The bottom line is that the author doesn't deliver his promise. Instead, Wicks rambles on in such a way that his one or two promising ideas get buried in complex language.

Reading this short book, I realize that someone may glean some helpful hints in creating an environment that lessens this world's stress. For the most part, many readers will have become stressed in trying to

understand Wicks' bottom line, *how* it is possible to live simply in an anxious world. The answer was only hinted at in this book.

Chaplain (1LT) David W. Frazer
U.S. Army

Matthew's Story: Good News for Uncertain Times

William G. Thompson

Paulist Press, 1989 Soft cover, 165 pages, $8.95

William G. Thompson, S.J. is an adult education specialist and an associate professor of New Testament at Loyola University's Institute of Pastoral Studies in Chicago. He holds a doctorate in sacred scripture from the Biblical Institute in Rome.

William G. Thompson writes a snappy, easy to read study of Matthew. His subtitle bespeaks the message: good news for uncertain times. As the times in which Matthew wrote were uncertain, so are ours.

Thompson takes a middle road. Some people believe Matthew gives clear guidance to our uncertain times. Others believe it is so ancient it cannot speak to us. Thompson writes, "We do not expect the story to give us strategies for concrete action in our unique historical situation. Although Matthew's story cannot directly shape our decisions, it can shape us—the decision makers."

The book has two parts. In part one, Thompson presents background information in very readable terms. I found his chapter on praying with Matthew most helpful. I imagined immediate uses for the chapter in my ministry.

The second part is a commentary. By in large Thompson retells the gospel in broad strokes. He writes for a lay audience. For someone unfamiliar with the gospel, this section would be helpful. On the other hand, one who reads the gospel with understanding and enjoyment will prefer to read the gospel itself. Thompson skillfully mixes scholarship and practicality.

In an epilogue, he suggest a model for using the book as a basis for group Bible study. The publisher commends this volume as "an excellent guide for Bible study groups." I agree.

Chaplain (CPT) Robert L. Flaherty
US Army

Integral Spirituality: Resources for Community, Peace, Justice and the Earth

Donal Dorr

Orbis Books: Maryknoll, N.Y., 1990 301 pages

Donal Dorr is a researcher for the Irish Missionary Union, has done pastoral work in Africa and Latin America, and has taught philosophy and theology in Ireland.

Integral Spirituality lives up to its title. It places spirituality into a reality perspective. It brings all the forces of life into the realm of one's relationship with God. Rather than speaking of spirituality on a plane of existence which is 'out there', rather than viewing it as 'other worldly', Mr. Dorr places spirituality in the midst of who we are now, what we do now. The springboard for this endeavor is Micah 6:8, "What does the Lord require of you: To act justly and to love mercy and to walk humbly with your God." With this basis, an all encompassing viewpoint can be developed. To act justly and walk humbly is to develop an ecological sensitivity. To walk humbly and to love tenderly is to become transparent to self and others. To love tenderly and to act justly is to participate in biblical community building. Spirituality is non-linear and non-rational. Placing it into a book makes its linear. Placing it into words makes it rational. Yet, Mr. Dorr has faced this challenge and emerges the victor. He brings a rootedness to spirituality from which one can observe it without losing the tension of distance which makes it non-rational and non-linear. Included in this book are various group exercises and activities which have been successfully used in many workshops and seminars. There are poems and observations from the author of a very personal nature. Together these group and individual activities and insights build personal and community power. The inherent power of spirituality is the focus of this book. Here is enabling power reaching through the pages of prayer and liturgy and justice to embrace the individual and the world. At the center of this enabling power is *shalom*, the active peace of God at work in the world and in the individual. "If we develop healthy spirituality it is bound to have two dimensions: a living relationship with the God who comes close to us and a practical earthly commitment to human liberation in one form or another." p.271. While there are vestiges of liberation theology in the thrust of the writing, Mr. Dorr has focused more importantly upon the touch of spirituality in our lives today. It is the now spirituality in my life in all of its aspects, within me, with my fellow human beings, and with my God which informs how I live in this fragile world. This is an excellent book on spirituality and how to grow deeper and closer to self, fellows, and God.

Chaplain (MAJ) James P. Crews
U.S. Army

Mustardseed Churches: Ministries in Small Churches

Robert B. Coote, Editor

Fortress Press, Minneapolis, MN, 1990. Softcover, 192 pages

Robert B. Coote is Professor of Old Testament at San Francisco Theological Seminary. He is co-author of the Bible's First History and other biblical studies, and former editor of Pacific Theological Review.

Mustardseed Churches is exactly what the second part of its title implies: an exploration of ministry in small congregations. Each chapter is contributed by a different pastor of a small church, and describes in some detail the ministry, struggle and personal journey into which each author has been drawn by the setting and nature of this pastorate. As Professor Coote writes in his introduction,

> "This book's main point is that ministries in small churches, whether prophetic or not, have something to teach the whole church, precisely because they take place in churches that are not large."

Having pastored small congregations, I felt nostalgic while reading this book. The slower pace of rural ministry and the unique opportunity to develop relationships of real spiritual and personal depth are reflected in each personal story. At the same time, the pain of caring for God's people without the support of other staff and with limited resources are here as well. While most of the contributors are Presbyterian, that in no way limits the validity of what they experience in rural and remote settings of their ministries.

At first glance, I thought there would not be very much useful material here for those of us ministering in the highly technological world of the Armed Forces. The military seems the antitheses of the settings in *Mustardseed Churches.* However, this was not the case.

The experiences and reflections of these gifted and committed pastors offer insights and reflections helpful to Chaplains in remote areas, and those ministering to small chapel congregations, and I commend the book to them. The descriptions of how these pastors developed personal support systems and nurtured their minds and spirits in outlying rural areas might be of real help to those of use ministering in remote commands. Also helpful are the individual experiences of developing trust in small congregations. Most of us do not have to deal with the issues of ministering to extremely stable congregations composed mostly of long time members. However, many of us serve small chapel congregations which offer the opportunity and challenge of developing relationships of depth, despite the reality of high turnover as our people transfer.

Most importantly, *Mustardseed Churches* reminds us that no matter how daunting the circumstances or setting of our ministry, ours is a God who offers us the opportunity to draw near, and in the process, unfold and develop as human beings. These stories are poignant and

inspiring; they invite us to grow as persons of faith and representatives of God.

LT. D. K. Kellerhouse
Chaplain, U.S. Navy

One Step At A Time

Bob Wieland

Zondervan Publishing House, 1989 Hard cover, 164 pages

Bob Wieland is a double amputee Vietnam Veteran. In spite of losing his legs he refused to give up hope. Mr. Wieland has competed in the United States Powerlifting Championships, portrayed the character of Johnny Skates on the television series *Sonny Spoon,* and has competed in many marathons.

One Step at a Time is an inspirational book about one man's courage and determination not to accept defeat but to strive for the greatest possible fulfillment of his capabilities. Even when his dreams were ripped away from him, he refused to give up hope and stepped out again believing that "Nothing is impossible with God".

Bob Wieland served as a medic with the Twenty-fifth Infantry Division at Cu Chi in Vietnam, beginning in 1969. His legs were blown off when he stepped on a landmine while running to help a wounded friend. Later he graduated from California State University with a degree in physical education and began teaching PE at his *alma mater.* In 1977 he won the United States Powerlifting Championships bantam-wieght title only to have it taken away because he was not wearing shoes. Bob refused to give up competing but looked for another way to challenge himself.

Most of the book depicts Mr. Wieland's fund raising Walk for Hunger across America. Bob began his "walk" in 1982 in the state of California by propelling himself on padded knuckles. He completed it at the Vietnam Memorial in Washington, D.C., three years, eight months, and six days later.

Hope and determination are the strongest messages of Bob Wieland's struggle to reorder his life. At some points the account of the journey seems to drag, but even there his indominible spirit and trust in God shines through. This book is a challenging account of another Vietnam veteran coming home.

Chaplain (CPT) David Scharff
U.S. Army

Chaplain Cain: An Autobiography

L.W. Cain, with Walter B. Dean

Publishing Company of the Palm Beaches, Inc.,1989. Soft cover, 208 pp., $10.00*

**Available by writing: L.W. Cain, 809 Old Caroleen Rd.,Forest City, NC 28043.*

Chaplain Cain served as an Army chaplain starting in 1942, to include service in North Africa, Italy, France, and Germany. He served 8 years. He is now 90 years old and living in North Carolina, retired from 73 years of pastoring and teaching. He was assisted and encouraged to write this book by Walter B. Dean, one of his students.

Chaplain Cain has written an autobiography of his years as an Army Chaplain in a style that is very informal and reminds me of listening to the stories I used to hear veterans tell as I was growing up.

It is often warm and human, like listening to your grandfather or father sitting at the fireside telling stories of his younger days, much like L.W. Cain is described sitting at his grandfathers feet. It sometimes, however, also reads like a personal journal, terse and without elaboration.

In telling us his story we hear the story of many soldiers who were touched by and who touched the chaplain. Many of the stories speak of the irony, shortness, and open-ended nature of wartime (and peacetime) relationships of soldiers to their chaplains. His story is the story of a thousand soldiers. He is frank in telling their stories, and often adds editorial comments, especially about how he sees God working in the midst of everything.

Do not expect polished prose with a professionally restructured storyline. Expect the remembrances (with many asides) of a chaplain who took seriously his call to ministry and his call to duty, wherever it might lead him. Expect to get a feel for the day to day life of a chaplain in WWII and to see yourself there. Expect to get lost for a time now and then, like when your father sat you down on his knee to tell you stories.

I recommend *Chaplain Cain: An Autobiography* for any chaplain. Get lost in it for a while.

Chaplain (CPT) David R. Brock
U.S. Army Chaplain

Be Courageous

Warren W. Wiersbe

Victory Books, A Division of Scripture Press Pub., Inc, 1989 Softcover, 151 pages,

Dr. Warren W. Wiersbe is General Director and Bible teacher of Back to the Bible, headquartered in Lincoln, Nebraska, and speaks regularly on the organizations daily program broadcast over more than 900 radio stations in the United States

and abroad. This is one of 24 different commentaries in the "Be" series currently available.

"Be Courageous" is another book in the classic Wiersbe tradition. It has frequent insights, and Biblically based illustrations and a wealth of practical applications. The commentary is easy to read, and written in terms that the twentieth century Christian will have no problem in understanding.

The book covers chapters 14-24 of the Gospel of Luke. It does not provide verse by verse annotations, but deals accurately and concisely on short 4-5 verse sections. This book has 13 chapters, (the "Be" series books average 12-13), and would be excellent for a quarter of Sunday School lessons. A leader's guide is available.

This is a summary statement on Chapter 18, "The 'human editions' we have read in this chapter encourage us to put our faith in Jesus Christ, no matter what others may say or do. The widow was not discouraged by the indifferent attitude of the judge, nor the publican by the hypocritical attitude of the Pharisee. The parents brought their little ones to Jesus in spite of the selfish attitude of the apostles, and the blind men came to Jesus even though the crowd told them to keep quiet and stay put."

"Be Courageous" is a commentary you will use. It provides great insights and good application with a minimum of study time. For the busy pastor or teacher this is a good investment. If you have never indulged in one of the the "Be" series book, I heartily recommend them. I believe you will be pleasantly surprised by the depth and practicality of Dr. Wiersbe's writing.

Chaplain (CPT) Dennis M. Ball
U.S. Army

Spiritualities of the Heart

Edited by Annice Callahan, R.S.C.J.

Paulist Press, 1990 Soft cover, 225 pages,$10.95

Spiritualities of the Heart is an endeavor to reaffirm affectivity, love, and union with God as the center of Christian spirituality through the use of the heart as its major symbol. "Spiritualities" also strives to reveal the significant contribution that religious experience provides for theological insight. Combining primary sources with contemporary scholarship "Spiritualities" explores chronologically as well as representationally such important spiritual thinkers as Ireneus, Augustine, Bonaventure, Thomas Aquinas, Catherine of Siena, Martin Luther, Ignatius of Loyola, Teresa of Avila, St. John of the Cross, Francis de Sales, Jane de Chantel, Madeleine Sophie Barat, Pierre Teilhard de Chardin, Jean Vanier, and Henri Nouwen.

Although the spectrum of sources is diverse and each of their approaches to theological inquiry and religious experience is unique the reader will find a remarkable collective focus and commonality. Recurring themes that strike one as universal among the contributions are the essential focus on love, integrity, the centrality of prayer and contemplation, the necessity of the Holy Spirit, and the importance of the Eucharist. Each of these is understood as both a primary pathway to spirituality and also as an ensuing consequence of a spirituality centered around the living symbol of the "Heart." In fact, it would not be too much to say that according to these contributors, spirituality is in essence the experience of God, of being responsive to the Heart who created us.

This volume is an excellent introduction and basic exploration of the various ways several, primarily Roman Catholic, pivotal spiritual writers have viewed and incorporated the "Heart" into their work. For church leaders seeking sources that give a healthy theological balance to a spirituality that incorporates both rationalism and affectivity, this may be the perfect place to start.

CH (CPT) Harold B. Messinger
U.S. Army

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